

วิวัฒนาการสถาปัตยกรรมมัสยิดในกรุงเทพมหานคร (1782-2010)



นาย อัมมาร์ มัสอูดี

วิทยานิพนธ์ฉบับนี้เป็นส่วนหนึ่งของการศึกษาดตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

สาขาวิชาเอเชียตะวันออกเฉียงใต้ศึกษา (สหสาขาวิชา)

บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

ปีการศึกษา 2553

ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

**THE EVOLUTION OF ARCHITECTURAL STYLE OF MOSQUES  
IN BANGKOK (1782-2010)**

**Mr. Ammar Mas-oo-di**

**A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Degree of Master of Arts Program in Southeast Asian Studies**

**(Interdisciplinary Program)**

**Graduate School**

**Chulalongkorn University**

**Academic year 2010**

**Copyright of Chulalongkorn University**




Thesis Title THE EVOLUTION OF ARCHITECTURAL STYLE OF  
MOSQUES IN BANGKOK (1782-2010)  
By Mr. Ammar Mas-oo-di  
Field of Study Southeast Asian Studies  
Thesis Advisor Julispong Chularatana, Ph.D.  
Thesis Co-advisor Srawut Aree, Ph.D.

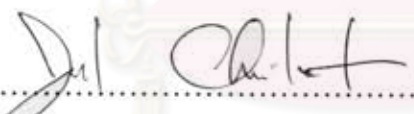
---

Accepted by the Graduate School, Chulalongkorn University in Partial  
Fulfillment of the Requirements for the Master's Degree

  
..... Dean of the Graduate School  
(Associate Professor Pornpote Piumsomboon, Ph.D.)

#### THESIS COMMITTEE

  
..... Chairman  
(Associate Professor Sunait Chutintaranond, Ph.D.)

  
..... Thesis Advisor  
(Julispong Chularatana, Ph.D.)

  
..... Thesis Co-advisor  
(Srawut Aree, Ph.D.)

  
..... External Examiner  
(Anas Amatayakul, Ph.D.)

อัมมาร์ มัสอูดี: วิวัฒนาการสถาปัตยกรรมมัสยิดในกรุงเทพมหานคร (2325-2553) (THE EVOLUTION OF ARCHITECTURAL STYLE OF MOSQUES IN BANGKOK (1782-2010))

อ.ที่ปรึกษาวิทยานิพนธ์หลัก: อาจารย์ ดร. จุฬิศพงศ์ จุฬารัตน์, อ.ที่ปรึกษาวิทยานิพนธ์ร่วม: อาจารย์ ดร.

ศราวุฒิ อารีย์, 117 หน้า

วิทยานิพนธ์นี้ศึกษาวิวัฒนาการของสถาปัตยกรรมมัสยิดในกรุงเทพ ในช่วงปี พ.ศ.2325-ปัจจุบัน วิวัฒนาการดังกล่าวเกี่ยวข้องกับสถาปัตยกรรมในแต่ละยุคสมัยตามประวัติศาสตร์ ซึ่งเป็นผลจากหลายๆปัจจัยทั้งปัจจัยภายใน และภายนอก เช่น กลุ่มชาติพันธุ์ ความเป็นเมืองของกรุงเทพ วัสดุก่อสร้าง และรูปแบบสถาปัตยกรรมทั้งจากยุโรป และประเทศมุสลิมล้วนส่งผลต่อวิวัฒนาการของมัสยิดในกรุงเทพมหานคร ซึ่งสามารถแบ่งยุคสมัยตามสถาปัตยกรรม และการพัฒนาสังคมได้ สามสมัย คือ

1. มัสยิดในสมัยรัตนโกสินทร์ตอนต้น (2325-2398) ในสมัยนี้นั้น, มัสยิดมักจะถูกสร้างโดยสถาปัตยกรรมพื้นถิ่น โดยวัสดุท้องถิ่น เช่น ไม้ ไม้ไผ่ สอดคล้องตามเงื่อนไขของสถาปัตยกรรมในเขตร้อนชื้น และสถาปัตยกรรมไทยประเพณี ส่วนบางมัสยิดที่มีศักยภาพเพียงพอที่จะสร้างมัสยิดด้วยอาคารก่ออิฐถือปูนตามแบบอย่างของอุโบสถในวัด จะสร้างตามรูปแบบนั้นเพื่อแสดงถึงความเป็นสถานที่ศักดิ์สิทธิ์ที่ใช้สำหรับนมัสการพระผู้เป็นเจ้า เช่นเดียวกัน

2. มัสยิดในในช่วงเปลี่ยนประเทศให้ทันสมัย (2398-2475) จากลัทธิการค้าอาณานิคมและสนธิสัญญาเบาว์ริง ทำให้มุสลิมจากประเทศอาณานิคมเข้ามาตั้งรกรากในสยาม ประกอบกับความเจริญก้าวหน้าทางเทคโนโลยีการวัสดุก่อสร้าง และการเดินทาง มัสยิดจึงมีรูปแบบที่หลากหลายมากขึ้น โดยสามารถแยกได้เป็นรูปแบบ 4 รูปแบบ คือ รูปแบบไทยประยุกต์ รูปแบบยุโรป รูปแบบจากตะวันออกกลาง และรูปแบบจากชาติอาณานิคมต่างๆเป็นต้น

3. มัสยิดในในช่วงร่วมสมัย (2475-ปัจจุบัน) ในสมัยนี้มีรูปแบบทางสถาปัตยกรรมมากขึ้นการพัฒนาของสังคม สถาปัตยกรรม และประโยชน์ใช้สอย มัสยิดบางแห่งถูกสร้างใหม่แทนที่ของเดิม บางแห่งถูกสร้างโดยมีวัตถุประสงค์ให้เป็นศูนย์กลางอิสลามตามยุคสมัยนั้นๆ และเป็นศูนย์บริหารกิจการทางศาสนาอิสลาม แต่อย่างไรก็ตามมัสยิดหลายแห่งถูกสร้างโดยมีอิทธิพลของสถาปัตยกรรมจากเอเชียตะวันออกเฉียงใต้ผ่านทางกรหิบบิมการใช้โดม และหอคอยมาใช้ในเชิงสัญลักษณ์แทน

สาขาวิชา เอเชียตะวันออกเฉียงใต้ศึกษา

ปีการศึกษา 2553

ลายมือชื่อนิติ..... *Dr. J. J.* .....

ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์หลัก..... *[Signature]* .....

ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์ร่วม..... *S.A.H.* .....



## 5287617220: MAJOR SOUTHEAST ASIAN STUDIES

KEYWORDS: MOSQUES/ BANGKOK/ EVOLUTION/ ARCHITECTURE

AMMAR MAS-OO-DI: THE EVOLUTION OF ARCHITECTURAL STYLE OF MOSQUES IN BANGKOK (1782-2010). THESIS ADVISOR: JULISPONG CHULARATANA, PH.D., THESIS CO-ADVISOR: SRAWUT AREE PH.D., 117PP.

The main purpose of the thesis is to study the evolution of architectural style of mosques in Bangkok during 1782-2010. A number of local and foreign factors have influenced the architectural style of mosques in Bangkok including ethnic groups, identity, the urbanization of Bangkok, development of construction materials, architectural style from the foreign countries in particular Islamic countries and European countries. The architectural style of mosques in Bangkok can be according to the evolution of the architectural technique and social development process into three periods. Such periods are:

1. The Mosques during the Early Rattanakosin Period (1782-1855). During this period, there were many mosques were built by the vernacular architecture such as wood and bamboo following the tropical climate and Thai traditional architecture. Some prominent mosques were merely constructed by the brick which were similar to the Buddhist monastery in order to represent the mosque as the sacred place for worshipping Allah as well.

2. The Mosque during the Modernization Period (1855-1932). According to the colonialism and the Bowring Treaty, there were many Muslim from the colonial nations migrated to Siam. This and a technological development in terms of transportation, material and construction have resulted in the fact that mosques were built in various styles. Such styles are: the applied Thai style, the European style, the style of West Asia and the colonial nation style.

3. The Mosques in Bangkok during the Contemporary Period (1932-2010). During this time, there are various styles according to social, architectural development and function. Some mosques are mostly renovated from the old ones. They have been used for additional functions including being the Islamic center and the head office of the Islamic Affair administration. However, many mosques were designed by the West-Asia architectural style which is dominated by dome and minarat.

Field of Studies: Southeast Asian Studies      Student's Signature.....*AMM*.....*dam*.....

Academic Year: 2010      Advisor's Signature.....*[Signature]*.....

Co- Advisor's Signature.....*SA A.H.*.....

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

### Acknowledgements

This thesis is a result which could not have been done without the support of particular individuals. First, I would like to specially thank Dr. Julispong Chularatana, my advisor and Dr. Srawut Aree, my co-advisor, for their useful guidance and assistance during the whole period of my study. I would also like to thank Assoc. Prof. Dr. Sunait Chutitaranond, whose advises has inspired me to have this interesting thesis topic. In addition, I would like to thank Dr. Anas Amatayakul, whose comments during my thesis examination have contributed to an improvement of this thesis.

I am also grateful to the Director of the Southeast Asian Studies Program, Assoc. Prof. Dr. Sunait Chutitaranond, Assoc. Prof. Dr. Withaya Sucharithanarugse and all lecturers of the program, in particular, whose courses have deepened my knowledge of Southeast Asian studies. Furthermore, I would like to thank all staffs of the Southeast Asian studies program for their kind administrative assistance.

Moreover, I would particularly like to extend my gratitude to the Rockefeller Foundation for offering me a scholarship to study in this prestigious university. Without this support, I would never have been able to study in this program. The financial support is very useful for me and other students who have less opportunity to fulfill their education. This generous attitude will be embedded in my memory forever. I would also like to show my thankfulness to the Muslim Studies Center, Institute of Asian Studies, Chulalongkorn University, for granting me a scholarship for my master degree's studies.

Last but not least, I would like to thank my mother who has always encouraged and offered me support and love.



## Contents

	Page
Abstract (Thai).....	iv
Abstract (English).....	v
Acknowledgments.....	vi
Contents.....	vii
List of Tables.....	ix
List of Figures.....	x
Chapter I: Introduction.....	1
1.1 Rationale.....	1
1.2 Objectives .....	7
1.3 Hypothesis.....	7
1.4 Research Methodology.....	7
1.5 The Significance of Research.....	8
1.6 Literature Review.....	8
1.6.1 The Studies of Muslim in Thailand .....	8
1.6.2 The Studies of Islamic Architecture .....	11
1.6.3 The Studies of the architecture in Bangkok.....	12
1.6.4 The Studies of Mosques in Bangkok .....	13
Chapter II: The Principle of Islam and Mosque.....	17
2.1 The Principle of Islam.....	17
2.1.1 Faith Articles.....	17
2.1.2 Religious Obligations.....	17
2.2 The Provisions of Mosques in the Quran .....	19
2.3 The Establishment of the Prophet Mosque.....	21
2.4 The Concept of Islamic Arts and Architectural Creation.....	22
2.5 The Influences upon the Creation of the Islamic Architectures.....	25

	Page
2.6 The Architectural Elements of Mosque.....	27
2.7 The Coming of Islam into Thailand.....	33
Chapter III: The Mosques during the Early Rattanakosin Period (1782-1855).....	39
3.1 Muslim in Bangkok during the Early Rattanakosin Period.....	40
3.2 The Mosque Architectural Style in the Early Rattanakosin Period (1782-1855) ..	42
3.3 The Prominent Mosques during the Early Rattanakosin Period (1782-1855).....	46
Chapter IV: The Mosques during the Modernization Period (1855-1932) .....	68
4.1 Muslim in Bangkok during the Modernization Period (1855-1932) .....	69
4.2 The Mosques in Bangkok during the Modernization Period (1855-1932).....	73
4.2.1 The Mosques built by the Thai Architecture.....	73
4.2.2 The Mosques built by the Architecture from the Colonial Nations.....	79
4.2.3 The Mosques built by the European Architecture.....	83
4.2.4 The Mosques built by the European Architecture applied with the Islamic Architecture.....	86
Chapter V: The Mosques in Bangkok during the Contemporary Period (1932-2010) .....	91
5.1 The Mosques Renovated from the Old Ones.....	93
5.2 The Mosques Built for Being the Islamic Center.....	99
5.3 The Mosques Built by the Traditional Matter.....	101
5.4 The Mosques Built for the Government Office.....	107
Chapter VI: Conclusions.....	109
References.....	112
Biography.....	117

## List of Tables

	Page
Table 1: The table of the Muslim in Thailand studies literatures.....	8
Table 2: The table of Islamic Architecture Studies literatures.....	11
Table 3: The table of the Architecture in Bangkok Studies literatures.....	12
Table 4: The he table of the Mosques in Bangkok Studies literatures.....	13
Table 5: The table of the Islamic architecture from the Islamic dynasties/cities which are influent to the Bangkok mosques.....	26


  
 ศูนย์วิทยทรัพยากร  
 จุฬาลงกรณ์มหาวิทยาลัย



## List of Figures

	Page
Figure 1: The Prophet Mosque in the early time.....	21
Figure 2: The imaginative reconstruction of the Prophet’s House and Mosque in Medina....	22
Figure 3: A fountain in The Grand Mosque, Damascus, Syria.....	23
Figure 4: The mihrab of the National Mosque, Kuala Lumpur, Malaysia.....	23
Figure 5: The arabesque pattern in the Islamic Arts Museum, Kuala Lumpur, Malaysia.....	24
Figure 6: The geometric form in the Qiblatain Mosque, Mecca, Saudi Arabia.....	24
Figure 7: The calligraphy in the ceiling of the prayer hall of the National Mosque, Kuala Lumpur, Malaysia .....	25
Figure 8: The architectural elements of mosque.....	27
Figure 9: The prayer hall in the Ansorrissunnah (Royal) Mosque.....	27
Figure 10: The mihrab in the prayer hall in the Mahanak Mosque.....	28
Figure 11: The mimbar in the prayer hall in the Jakkapong Mosque .....	28
Figure 12: The mimbar in the prayer hall of the Islamic Center of Thailand.....	28
Figure 13: The corner of the black stone.....	28
Figure 14: The maqsura of the grand Mosque of Kairouan, Tunisia.....	29
Figure 15: The dikka of the Sultan Hassan Mosque, Cairo Egypt. ....	29
Figure 16: The courtyard of the Ansorrissunnah (Royal) Mosque. ....	30
Figure 17: The ablution place of the Ansorrissunnah (Royal) Mosque. ....	30
Figure 18: The ablution place of the Islamic Center of Thailand. ....	30
Figure 19: The minaret of the Alalawee Mosque. ....	31
Figure 20: The minaret of the Jamiul Idhard Mosque.....	31

	Page
Figure 21: The Iwan of the the Padung Dham Islam Mosque.....	32
Figure22: The Iwan of the Imam Mosque, Isfahan Iran.....	32
Figure 23: The mausoleum of the Ansorrissunnah (Royal) Mosque.....	32
Figure 24: The Al-Islah Association in the Ansorrissunnah (Royal) Mosque.....	32
Figure 25: The Bamrung Islam Witthaya school opposite to the Mahanak Mosque.....	32
Figure 26: Map of Muslim Communities in Ayutthaya City.....	33
Figure 27: Bangkok map showing the settlement of Muslim communities from several countries.....	35
Figure 28: The sermon of the congregation prayer in the prayer hall of Bang O mosque.....	37
Figure 29: The Muharrom month ritual at the Padung Islam Mosque.....	37
Figure 30: The wedding ceremony in the prayer hall of the Ansorrissunnah Mosque....	38
Figure 31: The conference in the conference room of the Foundation of the Islamic Center of Thailand.....	38
Figure 32: The funeral prayer.....	38
Figure 33: The central part of Thai traditional floating house built by bamboo along the river in 1861.....	40
Figure 34: The mural painting of the central part of Thai traditional house built by bamboo in Wat Bavornivejvoraviharn painted during the reign of King Rama V.....	42
Figure 35: The central part of Thai traditional house built by wood.....	43
Figure 36: The former Bann Khrua Mosque .....	46
Figure 37: The 2 <sup>nd</sup> Tonson Mosque during the Early Rattanakosin Period.....	47
Figure 38: The painting of the 2 <sup>nd</sup> Tonson Mosque during the Early Rattanakosin Period...	48

	Page
Figure 39: The 2 <sup>nd</sup> Tonson Mosque photograph.....	49
Figure 40: The former Tonson Mosque mimbar.....	50
Figure 41: The Tonson mimbar pediment.....	51
Figure 42: The former mihrab of the Tonson Mosque.....	51
Figure 43: The Tonson mihrab pediment.....	52
Figure 44: the former mihrab and the former mimbar of the Tonson Mosque.....	52
Figure 45: the Bang Luang Mosque.....	54
Figure 46: the porch pillars on the verandah of the Bang Luang Mosque.....	54
Figure 47: The pediment of the Bang Luang Mosque.....	55
Figure 48: The pediment of Wat Ratchaorasaramratchavoraviharn .....	55
Figure 49: The wall was decorated by the Chinese bone ceramic bowls.....	55
Figure 50: The interior of Bangluang Mosque in which mirrors were hanged on windows.	56
Figure 51: The interior of Wat Ratchaorasaramratchavoraviharn, in which hanged mirror on the window.....	56
Figure 52: The mihrab of the Bangluang Mosque.....	56
Figure 53: The bottom of the mihrab.....	57
Figure 54: The column and the top of the mihrab.....	57
Figure 55: The engraved plank in the mihrab of the Bangluang Mosque.....	58
Figure 56: The Kadi Luang Mosque now the Navy Assembly Hall.....	60
Figure 57: The entrance of the Apisekduisit Mansion.....	62
Figure 58: The Apisekduisit Mansion built in 1903 during the reign of King Rama V.....	62
Figure 59: Kadi Charoen Pas or Kadi Klang built during the Early Rattanakosin Period.....	63



	Page
Figure 60: The Kadi Charoen Pas or Kadi Klang .....	64
Figure 61: the Mausoleum of Shaikh Zahed Gilani located in Gilan district, Caspian Sea region, Iran. ....	65
Figure 62: The Imam Sadae Shi'ite Muslim sacred place, <i>Masadaran</i> Caspian Sea region Iran. ....	65
Figure 63: The Kadi Charoen Pas Nowadays.....	66
Figure 64: The former department of public works building.....	68
Figure 65: The Anandhasamakom Throne Hall.....	68
Figure 66: The floating houses along Bangkok Noi Canal located opposite the water tank of the Bangkoknoi Railway Station.....	72
Figure 67: The inscribed stone of the Royal Declaration for the mosque of Sunnah Muslim construction on the South Gate of the Ansorrissunnah (Royal) Mosque.....	74
Figure 68: The 2 <sup>nd</sup> Bangkok Noi Mosque view from the Bangkok Noi Railway Station....	74
Figure 69: The extend picture of the 2 <sup>nd</sup> Bangkok Noi Mosque view from the Bangkok Noi Railway Station.....	75
Figure 70: The photo taken from the Ratchakarun School of the Mosque compound with the 2 <sup>nd</sup> Bangkok Noi Mosque as the background.....	75
Figure 71: The inscribed stone of the Royal Declaration for the school of Sunnah Muslim construction on the South Gate of the Bangkok Noi Mosque.....	77
Figure 72: The blueprint of the Ratchakarun School .....	77
Figure 73: Teachers and students of the Ratchakarun School taken in front of the school in 1932 .....	78
Figure 74: The Vimanmek Mansion.....	78

	Page
Figure 75: The Kuwatil Islam Mosque view from the Chaopraya River.....	79
Figure 76: The interior of the Kuwatil Islam Mosque.....	80
Figure 77: The interior of the Kuwatil Islam Mosque.....	80
Figure 78: The east elevation with the verandah and cantilever roof.....	80
Figure 79: The door frame of the Kuwatil Islam Mosque.....	80
Figure 80: The Pearl Mosque (1647-1653) Delhi, India.....	81
Figure 81: The Jawa Mosque.....	82
Figure 82: The Grand Mosque of Yogtakarta, Indonesia.....	82
Figure 83: Section and Plan of mosque programme for Pahang State, Malaysia shows the three vertical space.....	83
Figure 84: The interior of prayer hall in the Darul Aman Mosque, Singapore.....	83
Figure 85: The Seifi Mosque.....	83
Figure 86: The Seifi Mosque.....	83
Figure 87: The Seifi Mosque.....	84
Figure 88: The Seifi Mosque.....	84
Figure 89: The Government House of Thailand .....	84
Figure 90: The Luang Kosha Ishaak Mosque.....	85
Figure 91: The Luang Kosha Ishaak Mosque .....	85
Figure 92: The Darul Abidin Mosque view from Chan Road.....	86
Figure 93: the Haram Mosque in 1880, one of its minarets was on the left.....	87
Figure 94: The Ottoman coat of arm on the Bang Utis Mosque façade.....	88



	Page
Figure 95: The Ottoman coat of arm.....	88
Figure 96: The aerial view of Bang O community in the pass time, seen the floating timbers in the Chaopraya River and the mosque was located on the bottom of the right corner.....	88
Figure 97: the exterior of the Bang O Mosque.....	89
Figure 98: the exterior of the Bang O Mosque.....	89
Figure 99: The interior of the Bang O Mosque.....	89
Figure 100: The Bangkok Noi Mosque or the Ansoorisunnah (Royal) Mosque (1948).....	94
Figure 101: Muslim youth reciting the Qur'an in the prayer hall of the Bangkok Noi Mosque during the summer break of Islamic teaching.....	94
Figure 102: Ratchakarun School, Bang Yee Khan, view from the Southeast.....	95
Figure 103: Ban Bang Yee Khan nowadays (Praya Palazzo) .....	96
Figure 104: The 3 <sup>rd</sup> Tonson Mosque (the present one) .....	96
Figure 105: the Abu al-Abbas al-Mursi Mosque, C.14 in Alexandria, Egypt.....	97
Figure 106: The Mahanak Mosque model.....	97
Figure 107: The Mahanak Mosque model.....	97
Figure 108: The Mahanak Mosque view from the Krung Kasem Road.....	98
Figure 109: The former office of the Department of Postal Service.....	98
Figure 110: The Jakkapong Mosque during the renovation.....	99
Figure 111: The Jakkapong Mosque, its dome located on the entrance.....	99
Figure 112: The Jakkapong Mosque exterior.....	99
Figure 113: The Foundation of the Islamic Center of Thailand (1972) .....	100
Figure 114: The National Mosque, Kuala Lumpur, Malaysia (1965), one of the modern architecture mosques. ....	100

	Page
Figure 115: The Nurul Islam Mosque.....	100
Figure 116: The Yamiul Islam Mosque or the Bang Ma Khuea Mosque.....	102
Figure 117: The Cathedral of Saint Basil, Red Square in Moscow, Russia.....	102
Figure 118: The Hidayatul Islam Mosque or the Sam-In Mosque.....	103
Figure 119: Sultan Salahuddin Mosque or Blue Mosque in Shah Alam, Selangor, Malaysia.....	103
Figure 120: The west elevation of the Jamiul Idhard Mosque.....	104
Figure 121: The north elevation of the Jamiul Idhard Mosque.....	104
Figure 122: The west elevation of the Alalawee Mosque.....	105
Figure 123: The north elevation of the Alalawee Mosque.....	105
Figure 124: The Rohmatulah Mosque in front of King Rama IX Park, Srinakarin Road.....	105
Figure 125: The Yamee-unmuttageen Mosque (1986) in Lamsalee.....	105
Figure 126: The Padung Dham Islam Mosque (1979) .....	106
Figure 127: The Shah Mosque, Isfahan, Iran (1611) .....	106
Figure 128: the National Islamic Affairs Administrative Center of Thailand.....	108

# Chapter I

## Introduction

### 1.1. Rationale

Islam is one of the universal religions with more than 1,500 million worshippers (islamicpopulation, 2010: online) all over the world. They are living in North Africa, the Middle East, Central Asia, Indian Subcontinent, Indonesian Archipelagoes, Melayu Peninsula, Europe and Australia. Under the belief principle of Islam, All Muslim have an equality of rights to practice their religious activities guided by the Holy Quran<sup>1</sup> and the Hadith<sup>2</sup> without either priest or layman.

In Thailand, approximately 6 million Thai Muslim- around 10 % of the Thai population- are living across the country nowadays. The largest number of them are living in the South (Wikipedia, 2010: online).

According to historical evidence, Islam came to Thailand since Sukhothai Period. The Persian word Bazaar, which means permanent market, appeared in the 1<sup>st</sup> inscribed stone (Saowanee Jitmoud, 1988: 96) and took placed across capital cities and port cities in Southeast Asia.

Since Bangkok is the capital city and the international port city of the Kingdom of Thailand, the Bangkok community is therefore a plural society with various ethnics such as Lao, Mon, Chinese, Khmer, Malays Javanese and people from South Asia and West Asia<sup>3</sup>.

---

<sup>1</sup> the book composed of sacred writings accepted by Muslims as revelations made to Muhammad by Allah through the angel Gabriel

<sup>2</sup> a narrative record of the sayings or customs of Muhammad and his companions

<sup>3</sup> Western Asia, West Asia, Southwest Asia or Southwestern Asia are terms that describe the westernmost portion of Asia. The terms are partly coterminous with the Middle East - which describes geographical position in relation to Western Europe rather than location within Asia. Due to this perceived Euro-centrism, international organizations such as the United Nations, have replaced Middle East and Near East with Western Asia. This region and Europe are collectively referred to as Western Eurasia. It generally includes the Arabian Peninsula, Iran, Iraq, Israel, Jordan, Lebanon, Palestinian territories, Syria, and Turkey (Wikipedia, 2010: online)



They have lived their life and worked differently. Among them, Muslim merchants in the early period contacted with the court and gained the royal permission to settle their communities in the Kingdom. They gradually adopted their way of life to the locality and tried to preserve their cultural identities in terms of religious rituals and places at the same time. They normally built the mosques as the community center in the same way that temples functioned in the Thai society.

Due to the consequence of the declination of Ayutthaya, the architectural development including mosque was rarely done since the Thonburi Period to the Early Rattanakosin Period. This was because the lack of masters, labour and the declination of the national economy.

In the Early Rattanakosin Period, most of the Muslim who settled in Thonburi and Bangkok migrated from Ayutthaya and preferred to settle their communities near the Chaopraya River and her branch canals. The Muslim communities are located in various areas as Bangkok Noi, Banglamphu and Bang O. They lived on the floating houses called "*Khaek Pae*"<sup>4</sup> since the Ayutthaya period. After the period, some of them moved to build their houses and mosques on the ground. Their architecture resembled the vernacular architecture or the Thai traditional house from the central part of the country. It is called "*Ruan Thai*", according to the construction technology as well as economy and social factors in this period.

As for the Persian Muslim, they belonged to Shi'a sect and were appointed to the prominent role at that time, because they were closely connected with the Thai elites from the Ayutthaya Period to the Early Rattanakosin Period especially, the noblemen from the Sheikh Ahmad's family who were continuously appointed to the position of "*Phraya Chularajmontri*"<sup>5</sup> by the king during the period ( Julispong Chularatana, 2009: 51-53). They played a significant role, to control the Muslim population, to coordinate the leaders of Muslim communities from various ethnic groups and to govern the "*Krom Tha Khwa*"<sup>6</sup>.

---

<sup>4</sup> *Khaek* is used for the foreigners from the West of Siam which are not European. They come from India, Iran, Arabian Countries and Central Asia Countries. Most of them are Muslim. Later, Muslim from Melayu and Non-Muslim from the West which are not European are included. (Julispong Chularatana, 2007 : 37-38)

<sup>5</sup> The head of the Muslim communities in Siam

<sup>6</sup> The Siamese Western Maritime Trade Affair

(Julispong Chularatana, 2007: 101) supervising trade with the countries from the western side of Siam.

Their religious architecture, for instance *Kadi Charoen Pas Mosque* and *Kadi Luang Mosque*- the old one, was built following the style of vernacular architecture of the Caspian Sea's area in the North of Iran, where it is assumed to be the Sheikh Ahmad's hometown regarding to the similar weather with Siam (Julispong Chularatana, 2009: 179-180).

Another style of mosque during this period was influenced by the Royal Thai architecture. It was so called the royal pattern (แบบพระที่นั่ง)<sup>7</sup> during the Reign of King Rama III which was influenced by Thai and Chinese arts such as the Bang Luang mosque or the Kadi Kaow Mosque.

During the Reign of King Rama III, the Tonson Mosque located at the mouth of the Bangkok Yai Canal since the Ayutthaya Period was renovated to serve the extended community in 1815. Many of the community leaders were the prominent civil servants. Therefore, the Thai architectural elements were added to the extended mosque following to please the Thai elites, for instance, the crown prince palace's architectural parts (Patthara Khan, 2007: 139-144). As for other mosques, they were built using the vernacular architecture following role, function and main activities of mosques regarding to the condition, role and the ability of the Muslim in each community.

During the Reign of King Rama IV, the Muslim communities were strongly affected by the 1855 Bowring Treaty between the United Kingdom and the Kingdom of Siam, which liberalized foreign trade in Siam in 1855. Hence, Siam had to modernize her Kingdom. The establishment of the extraterritorial power obviously extended the trading opportunities for the western merchants, the Persian Muslim Merchants, the Turkish Muslim Merchants and the Muslim Merchants from the Indian subcontinent and the following migration of Muslim from the Indian subcontinent. These Muslim, who were the western subjects, came and

---

<sup>7</sup> There was a new art and architecture during the golden period of the maritime trading between Siam and China during the Reign of King Rama III. Hence, the Siam architecture was influenced by the Chinese culture. The architecture was different from the Thai traditional architecture. The structure is bigger and more stable than the traditional style. The pillar is the huge rectangle pillar without cornice and buttress. The size of the pillar represents the strength of the building. As for the roof structure, there is decorated by the stucco with the Chinese bone ceramic instead of wood structure.



settled their communities in the area of Silom and Surawong. Consequently, several mosques were built as the center of their communities including Haroon Mosque, Kuwatil-Islam Mosque or *Tuek Daeng* Mosque (1859) and Seifi Mosque or *Tuek Khao* Mosque (Sawvane Jitmoud, 1988: 147-148).

At the same time, the Indian Muslim led by Hajji Ali Mahamad Nana, the founder of the Nana family, came to Siam from Render sub-district, Surat, India. He rented a house for trading at *Tuek Daeng* near the Chaopraya River, behind *Anongkraram* Temple. He started his career as a trader of Indian textiles and assisted *Krom Phra Klang Sinka*<sup>8</sup> to translate foreign languages. In 1856, *Somdejchaopraya Barommaha Pichaiyatthi (Tadd Bunnag)* renovated *Tuek Daeng* and changed it into a religious teaching place for Muslim children. Since, the old mosque could not match a rapid increase in number of the Muslim. The new mosque was built in 1859, the Kuwatil-Islam Mosque or *Tuek Daeng* Mosque, for Sunni sect by the imported Indian craftsmen following the Architecture from the Mogul Dynasty (Bunnag, 2010: Online). Moreover, the Seifi Mosque was built for the Muslim from South of Asia who believed in Shi'a sect Ismailis group. The mosque was influenced by European architecture in Venetian Gothic style.

During the reign of King Rama V, Bangkoknoi station<sup>9</sup> was constructed as part of the southern railway route from Bangkok to Petchburi. The nearby area was a Muslim community belonged to the Arabic ethnic who migrated from Ayutthaya. King Rama V, gave them the land opposite to the station in order to exchange the Muslim community land to the Railway Station for building the new mosque which was constructed according to Thai traditional style and supervised by Prince Narissara Nuwatthiwong (Kusuma Laksamani, 2007: 26). It is so called the Bangkok Noi mosque or the Ansorris Sunnah (Royal) mosque.

Following the order of King Rama V, the Islamic teaching classes took place on the basement floor of the mosque. When, the mosque's basement floor was over crowded with a rapid increase in number of students, the community, asked for the extended land to build a school. Consequently, King Rama V, then, gave the community the extended area near the mosque, where the first Islamic teaching and the principle teaching school in Bangkok called "*Ratchakaroon* School". Later on, the school became well-known among the rich Muslim

<sup>8</sup> The Siamese Maritime Trade Affair

<sup>9</sup> Since January 2004, the name of the Bangkoknoi Railway Station was changed to the Thonburi Railway Station.

across the country as the most suitable place to send their children to study (Kusuma Laksamani, 2007: 45-100). Above all, the school well represented the role of mosque as the place for teaching Muslim children in Bangkok.

During this reign, many foreign architects and engineers were hired for designing and building of many western style buildings especially the Italian. The most prominent examples of them included *Anandhasamakom* Throne Hall and the old building of the Department of Public Works<sup>10</sup>.

After the third royal visit to Java of King Rama V in 1901, some Javanese came to Siam, many of them worked as gardeners for Suan Dusit Royal Garden and *Suan Khaodinvana*<sup>11</sup>. The Javanese Muslim settlements in Bangkok and their mosque were, therefore, found in *Soi Rong Namkang* Sathon. The mosque was influenced by the mosque architecture of the central part of Java Island.

Since Siam entered into the world economic system of free trade in 1855, the important Siamese merchandises were rice, teak, rubber and tin. Many foreigners came to the kingdom to trade those goods. Some Muslim communities played a leading role in the new businesses such as the Bang O Muslim community, the timber merchant community. As the result, the Bang O Mosque was later built in the European-influenced style.

The world economic downturn following World War I (1914-1918), World War II (1939-1945) and the nationalist policy of Field Marshal Plaek Pibulsongkram administrations (1938-1944 and 1948-1957), resulted in the slow-down of new construction projects including building of new mosques in various Muslim communities.

During the reign of King Rama IX (1946- present), the mosque-building changed according to political, economic and social factors. As a result of the enforcement of the Mosque Act in 1947 4<sup>th</sup> section and the Mosque Act in 1997 4<sup>th</sup> section were required mosques to reserve places for the Friday prayer and Islamic teaching classes. Furthermore, an evolution of the national economic and social development plan led to changes of settlement of the Muslim communities from along the Chaopraya Riverside to along the road side.

---

<sup>10</sup> Now is King Prajadhipok's Institute.

<sup>11</sup> Dusit Zoo



Mosques during this period have been built by many reasons. For instant, some were renovated from the old ones and were built to function as Islamic center. Others were built in Islamic architectural style form Western Asia as a result of the policy of the Middle East countries especially Saudi Arabia to send Islamic scholars and to give the financial support to Muslim for Sunni worldwide according to the economic upturn effects from the discovery of oil in the gulf of Persia. As for Shi'a sect, there are supported by Iran due to the Islamic Revolution in Iran (1979). The differentiate between the patronage from Iran and other countries, however, is that Iran plays more attention to the architecture style of its patronage mosque in order to be built by the architecture from Iran such as the Safavid architecture appeared in The Padung Dham Islam Mosque (1979).

Moreover, the city of Bangkok has gradually extended, which led to rapid increase of land price in the outer districts of Bangkok and her suburb areas such as Bangkapi, Ladprow, Minburi, Klong Tan, Bang Mod and Ratchburanah District. Therefore, many Muslim communities have gained this economic upturn effects and can afford to build the bigger mosque in their communities. The sizable mosques were also planned to be constructed along the motorway to serve as the city landmarks, but their construction was slow down according to the economic crisis in 1997.

The roles and functions of mosques have been continuously evolved from the past to the present. There are many schools which were built in the Muslim communities for teaching both the Islamic teaching and the standardized teachings. Furthermore, there are many public places such as the religious associations, libraries, the information centers and the health care centers located in the nearby area of t mosques to utilize the other matters in addition to the religious matter.

The evolution of the architectural style of mosques in Bangkok since the establishment of Bangkok to the present has been influenced by both local and the external factors. The relationship between mosques and their communities has also been adapted according to social development. This evolution is valuable for studying and analyzing which will contribute positively to the study of the mosque architecture, the way of life and the Muslim communities in Bangkok in the future.

## **1.2. Objectives**

The main objectives of this thesis are:

- 1.2.1. To study the evolution of architectural style of mosques in Bangkok during the Rattanakosin Period (1782-2010)
- 1.2.2. To study roles and the importance of mosques and the Muslim communities in Bangkok
- 1.2.3. To study the evolution of the political, economical, social and cultural aspects which have affected the Muslim communities and the mosque-building.

## **1.3. Hypothesis**

The evolution of architectural style of mosques in Bangkok has been developed from the vernacular architecture to the Islamic architecture presently according to the two factors.

There are:

- 1.3.1 The local factor or the internal factor
- 1.3.2 The external factor is the changing of the Islamic world and the globalization trend.

## **1.4. Research Methodology**

### **1.4.1. The Documentary Research**

Research methodology used is qualitative analysis. Data could be categorized into three groups involving historical, social and architectural factors. The main methods used is documentary research and oral history. Various published sources both in Thai and English such as books, article, thesis and information from reliable internet websites are relied upon.

### **1.4.2. The Field Research**

A field research was conducted and based mainly on interview and observation.

### **1.4.3. The Scope of the Study**

The scope of the study covering time period between 1782 and 2010 as it is the Bangkok's period. The timeline could be divided into the following three periods.



1.4.3.1. The pre-modern period (1782-1855) starts from the establishment of Bangkok to the conclusion of the Bowring Treaty.

1.4.3.2. The modernization period (1855-1932) starts from the conclusion of the Bowring Treaty to the Siamese Revolution.

1.4.3.3. The contemporary period (1932-2010) starts from the Siamese revolution to the present.

## 1.5 The Significance of Research

The study of architectural style of mosques in Bangkok will reveal the body of knowledge about the development of mosques in Bangkok from the beginning to the present through social, culture and economic factors to society.

## 1.6 Literature Review

Due to the fact that this research focuses its study on mosques in Bangkok, there are many aspects involved. This is mainly because Bangkok is a plural society's city composing with various ethnics, lifestyles, cultures and religions. In order to understand such a complex society, this research focuses its literature review on the following four categories.

- The Studies of Muslim in Thailand
- The Studies of Islamic Architecture
- The Studies of architecture in Bangkok
- The Studies of mosques in Bangkok

### 1.6.1 The Studies of Muslim in Thailand

Bangkok is a plural society's city consisting various ethnics, lifestyles, cultures and religions. The Muslim as one of the most important minorities groups in the city and the kingdom have been well studied. Some studies in the direction has been collected as follows.

No	Book/ Thesis/Article	Author
1.	The Thai Muslim Anthropology (กลุ่มชาติพันธุ์ชาวไทยมุสลิม)	Sawvane Jitmoud (เสาวนีย์ จิตต์หมวด)
2.	The Islamic Culture (วัฒนธรรมอิสลาม)	Sawvane Jitmoud



No	Book/ Thesis/Article	Author
3.	Muslim in Thailand (มุสลิมในประเทศไทย)	Prayunsak Chalayondhecha (ประยูรศักดิ์ ชลาายนเคชะ)
4.	The Muslim of Thailand	Michel Gilquin
5.	“Khaek” in <i>Klong Phap Khon Tang Phasa</i> at Wat Pho: A Reflection of Muslim Studies of the Early Rattanakosin Era Elite (“แขก” ในโคลงภาพคนต่างภาษาที่วัดโพธิ์ ภาพสะท้อนมุสลิมศึกษาในหมู่ ปัญญาชนสยามสมัยต้นรัตนโกสินทร์)	Julispong Chularatana (จุฬิศพงษ์ จุฬารัตน์)
6.	Muslim Communities during the Ayutthaya Period	Julispong Chularatana
7.	The Shi’ite Muslims In Thailand from Ayutthaya Period to the Present	Julispong Chularatana
8.	Thai Muslim of Chams Origin (ไทยมุสลิมเชื้อสายจาม)	Surayuth Chuenpakdee (สุรยุทธ ชื่นภักดี)
9.	Three Different Eras at the Tonson Mosque (วันวา 3 สมัย ณ มัสยิดต้นสน)	Phattara Khan (ภัทรระ คาน)

Table 1: The table of The Muslim in Thailand Studies literatures

**1.6.1.1 The Thai Muslim Anthropology** written by Sawvane Jitmoud studied the Muslim in Thailand in various aspects. It focuses on the Muslim anthropology of various minority groups such as Javanese, Malays, Chams, Arabian, Chinese Muslim and the Muslim from South Asia origin. The Islamic principles, the origin of Islam, the Islamic concept, the Muslim way of life and the Islamic spreading in Thailand were mentioned. The spreading of the Muslim in Bangkok is one of the main focuses of the study. Muslim is one of the active agents who have developed the kingdom in term of economic, social, cultural, foreign affairs and political aspects.

**1.6.1.2 The Islamic Culture** written by Sawvane Jitmoud studied the Islamic culture, rituals and the Islamic obligations. The significant Islamic beliefs and culture of the Muslim's lifetime was studied including the religious institutions and education. The promotion of the religious education in a mosque as the Muslim community center was emphasized. Imam is the leader of mosque who takes care, who teaches and conducts Muslim rituals in his community. Moreover, the fourth chapter "Islamic Culture and Thai Muslim", also mentioned about the topic of cultural communication and cultural assimilation.

**1.6.1.3 Muslim in Thailand** written by Prayunsak Chalayondhecha studied about Islam and the coming of Islam in Thailand. As a background of the coming of Islam in Thailand, chapter studied the Islamic spreading to the Far-East. Other chapters focused their studies on Sultan Sulaiman's family and Sheikh Ahmad's family especially the role of the Thai Muslim in Thai history since Ayutthaya period to the Rattanakosin period.

**1.6.1.4 The Muslim of Thailand** written by Michel Gilquin. The book mentioned about the coming of Islam in Thailand, the Muslim participation in Thai society as a minority group which has its distinct religion and culture from the majority Thai society. This book divided Muslim into two groups, namely the Muslim in the South of Thailand and the Muslim in Bangkok and its suburb which consisted of many ethnic groups. In the Early Rattanakosin Period, some Thai Muslim of both groups became high ranking civil servants of Thailand.

**1.6.1.5 "Khaek" in Klong Phap Khon Tang Phasa at Wat Pho: A Reflection of Muslim Studies of the Early Rattanakosin Era Elite**, an article written by Julispong Chularatana, studied the anthropology, rituals, background and the way of life of the Muslim in the Early Rattanakosin Period via *Klong Phap Khon Tang Phasa* at Wat Pho. There were four groups of Muslim in the Early Rattanakosin Period. There were the old group in the Bangkok city area, the migration group from Ayutthaya, the new group from the merchants and travelers and the hostage group. Those Muslim were divided by nine ethnic groups. There were Circusian, the Shi'a Muslim, Rum Turk, Pathan, Tamil Muslim, Tatars, Malayu, Chams and Huis.

**1.6.1.6 Muslim Communities during the Ayutthaya Period** an article written by Julispong Chularatana, studied the history of Muslim in the Ayutthaya period. The Muslim's settlements could be divided by three places as follows.

1.6.1.6.1 The settlement on the Chaopraya River Bank where was the opposite area of the south and the southeast of the city walls.

1.6.1.6.2 The settlements located outside the city wall near the river and her branches.



1.6.1.6.3 The settlement located inside the city's wall were housed for the Shi' Muslim from the Indo- Iran ethnic group.

**1.6.1.7 The Shi'ite Muslims in Thailand from Ayutthata Period to the Present** an article written by Julispong Chularatana studied the background of Shi'ite in from the Ayutthaya period to the present. They are be divided by two groups.

1.6.1.7.1 The Khaek Chao Sen is the Indo-Iranian ethnic group whose ancestor came from Iran and the Shi'a states in India since the Ayutthaya period.

1.6.1.7.2 The New Shi'a is the one who convert to believe in the Shi'a sect by the influence of the Islamic revolution in Iran in 1979.

**1.6.1.8 Thai Muslim of Chams Origin**, an article written by Surayuth Chuenpakdee, Studied the origin of the Chams , the coming of Islam in Chams in 11<sup>th</sup> AD, the relationship between the Chamspa Kingdom and the Ayutthaya Kingdom, the Chams Muslim roles in Ayutthaya, and the settlements of Chams Muslim both in Ayutthaya and Bangkok, *Ban Krua*.

**1.6.1.9 Three Different Eras at the Tonson Mosque**, an article written by Phattara Khan, aimed to explain historical evolution of the Tonson mosque community since the Ayutthaya period. The first, second and the present mosque are mentioned in this article including the valuable objects in the mosque.

## 1.6.2 The Studies of Islamic Architecture

Due to the fact that mosque is one of significant Islamic architecture. There are many architectural styles of mosque worldwide. The style involves with various ethnic, social and cultural factors. Some studies on the topic are as follows.

No	Book/ Thesis/Article	Author
1.	Architecture of the Islamic world	George Michell
2.	Islam: Art and Architecture	Hattstein Maarkus and Peter Delius

Table 2: The table of Islamic Architecture Studies literatures

**1.6.2.1 Architecture of the Islamic World**, edited by George Michell, studied Islamic teaching in various aspects including the Muslim way of life, economy, politic, society, culture and architecture. Islamic architecture is closely related to the Muslim life style. Mosque is mentioned as the worship place according to various conditions which are



relevant to the Muslim way of life. The Prophet Mosque in Medina, Saudi Arabia, is used as a prototype in term of the simplicity and its functions via the vernacular architecture of the Middle East.

**1.6.2.2 Islam: Art and Architecture**, edited by Hattstein Maarkus and Peter Delius, mentioned about various religious and cultural factors that are influential upon mosques. The history of Islamic architecture in various eras and influences in the Islamic dynasties is studied with the central mosque as its focus. The relationship between architecture and other social factors are developed in Islamic teaching and culture reflecting in a special concept and form of development.

The principle idea of Islamic architectural concept focuses on the Prophet mosque as the prototype for mosques worldwide. Furthermore, the concept explanation and the architectural development are strongly influenced by various social factors rather than the Islamic teaching alone. This book also studied the Islamic architecture in various Islamic dynasties such as the Mogul Dynasty, the Safavid Dynasty and the Ottoman Dynasty.

### 1.6.3 The Studies of the Architecture in Bangkok

Bangkok is the plural society city, whose architectural development has been influenced by both local and foreign factors. The architectural development in the city, therefore, calls for special attention. Some prominent studies on the topic are as follows.

No	Book/ Thesis/Article	Author
1.	The Siamese Architect: Background, Role, Works and Concepts (1932-1994) Vol I&II (สถาปนิกสยาม พื้นฐาน บทบาท ผลงานและแนวคิด (2475-2537))	Pussadee Thuptus (มุสดี ทิพทัส)

Table 3: The table of the Architecture in Bangkok Studies literatures

**1.6.3.1 The Siamese Architect: Background, Role, Works and Concepts (1932-1994) Volume I&II** written by Pussadee Thuptus, categorized to 60 years of its study into five periods of time. There are:

- The revival Period ( the reigns of King Rama I to King Rama III)
- The Modernization Period (the reign of King Rama IV to King Rama VI and the Siamese Revolution of 1932)

- 1932-1946 (15 years)
- 1947-1957 (10 years)
- 1958-1973 (15 years)
- 1974-1982 (9 years)
- 1983-1994 (11 years)

During the beginning period after the revolution in 1932, the architecture was influenced by the adaptation of western culture via the vernacular architecture. The architecture was simplified following social and economic factors at that time. Most architecture was designed by two groups of people. First, the craftsmen who worked following the traditional style. Second, the architects who worked along the modern European process adapted by some local factors.

The architecture profession was gradually developed in the second and the third period. In the fourth period, the profession was affected by the political situation. Then, the last period, was the period of the searching for the national identity via architecture.

#### 1.6.4 The Studies of Mosques in Bangkok

Bangkok is the city with plural society and Muslim is one of the city most important minority groups. Therefore, its settlement and the development of mosques in Bangkok is worth studying. Some significant works on the topic are on follows.

No	Book/ Thesis/Article	Author
1.	Thai-Moslem Settlement in the Bangkok Metropolitan (การตั้งถิ่นฐานของชาวไทยมุสลิม)	Samarn Theerewat (สมาน ชีระวัฒน์)
2.	Function of Mosque for Muslim Community in Central Thailand (หน้าที่ของมัสยิดต่อสังคมมุสลิมในภาคกลาง)	Sawvane Jitmoud
3.	Design concept of Mosque in Thailand (แนวความคิดในการออกแบบมัสยิดในประเทศไทย)	Mayuree Arunphulsup (มยุรีย์ อรุณพุลทรัพย์)



No	Book/ Thesis/Article	Author
4.	A Study of Mosque in Bangkok Through From Space and Planning (การศึกษามัสยิดในกรุงเทพฯ ผ่านทางรูปทรง ที่ว่าง และการวางผัง)	Adis Raksamani (อติศร รัชมนณี)
5.	Multicultural Aspects of Mosques in Bangkok	Adis Raksamani
6.	The Influence of Islamic Architecture on the mosques in Bangkok(from the period of King Rama V till present) (อิทธิพลของสถาปัตยกรรมอิสลามที่มีต่อการสร้างมัสยิดในกรุงเทพฯ (ช่วงสมัยรัชกาลที่ 5 ถึงปัจจุบัน))	Adis Raksamani (อติศร รัชมนณี)

Table 4: The table of the Mosques in Bangkok Studies literatures

**1.6.4.1 Thai-Moslem Settlement in the Bangkok Metropolitan**, a Master of Arts thesis in Department of geography, Graduate School, Chulalongkorn University (1988)- written by Samarn Theerewat. It studied the scattering settlements of the Muslim communities across the city influenced by Buddhism and Brahmanism influences. According to the hypothesis, the Thai Muslim settlements in Bangkok are directly linked to the mosques which are the worship places in the communities. Moreover, both the settlements and the way of life of the Muslim in Bangkok were greatly influent by Islamic principle and other cultural factors including ethnics and languages which affected location, community pattern and career. Emphatically, mosques have been built as a center of each community, while the community geographies, the scattering forms of mosques, their sizes and area usages in mosques's layouts were designed to suit with activities.

**1.6.4.2 Function of Mosque for Muslim Community in Central Thailand-** a Master of Arts thesis in Department of Sociology and Anthropology, Graduate School, Chulalongkorn University (1984)- written by Sawvane Jitmoud studied functions of mosque in various aspects. The functions are religious, educational, social, economical and political in nature and are designed following the Islamic teaching and comparison with functions mosque in the Prophet era.



Interestingly, this thesis emphasized that the pattern of the Muslim settlements in Thailand and their way of life have been strongly influenced by Islamic teaching and culture. According to this reason, Muslim communities can preserve their identities against other cultures in a plural society like Bangkok well. One of the most effective tools is the mosque-building as community center. Furthermore, this thesis mentioned about the Muslim's expectation upon their mosques which are served to other social contexts following the changing society also.

**1.6.4.3 Design Concept of Mosque in Thailand** – a Master of Industrial Education in Architecture thesis in Department of Industrial Education, Graduate School, King Mongkut's Institute of Technology Ladkrabang (2003)- written by Mayuree Arunphulsup studied the physical characteristic of mosques in Bangkok, human behavior, problems, needs and the architectural concepts from the Islamic countries in order to search for a suitable concept of contemporary mosque design. This thesis explained that the concepts of mosque-building in Thailand are strongly influenced by the community demands and Islamic architectural style which has been adopted from foreign countries and adapted to suit local demands and environment.

**1.6.4.4 A Study of Mosque in Bangkok Through Form Space and Planning** – an article written by Adis Raksamani- studied different factors which influenced upon the mosque architectural style in Bangkok. The establishment of Muslim communities and Mosques approximately 164 places around Bangkok observed. Finally, the study pointed out that influential factors upon mosque building in Bangkok could be divided into three types. These are the Islamic teaching factor, the vernacular factor and the foreign factor. All factors have a great impact on architectural development of mosques under studied. As a result, the mosque architecture has not only been influenced by architectural style of Islamic countries. The Muslim visions and architectural design have been adapted to fit the changing societies both in Bangkok and worldwide.

**1.6.4.5 Multicultural Aspects of Mosques in Bangkok** -an article written by Adis Raksamani studied various factors influencing mosques architecture in Bangkok through historical settlements. According to the article, mosque-building forms could be divided into four periods. There are the traditional period, the transitional period, the revision of Muslim identity period, the fundamentalism and the quest for a new style period.

**1.6.4.6 The Influence of Islamic Architecture on the Mosques in Bangkok (From the Period of King Rama V Till Present)** -an article written by Adis Raksamani studied

various factors influencing mosques architecture in Bangkok from the Reign of King Rama V to the present through the concept of the Islamic architecture worldwide. According to the article, mosque-building forms could be divided into five styles. There are the local style, the traditional style, the Arabian style, the modern neo classic style and the contemporary style.

According to the literature review, there are no works written about “the evolution of the architectural style of mosques in Bangkok”, which by analyze both the architectural factor and the social factors. This research, therefore, attempts to add new knowledge about architectural style of mosques in Bangkok, which can be considered as the new branch in the body of knowledge of Islamic civilization in Southeast Asia.



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## **Chapter II**

### **The Principle of Islam and Mosque**

#### **2.1 The Principle of Islam**

Islam has two main articles for believers. One is the six faith articles. Another one is the five pillars of the religious obligation.

##### **2.1.1 Faith Articles**

2.1.1.1 Believe in Allah, only one god

2.1.1.2 Believe in Angels

2.1.1.3 Believe in Quran

2.1.1.4 Believe in Prophets

2.1.1.5 Believe in Day of Judgement

2.1.1.6 Believe in Predestination and free will

The faith articles are appeared in mosques through the decoration. As for the believing in Allah and Prophets, the name of Allah and the Prophet are appeared in mosques especially in the principle axis, the mihrab. In addition, the calligraphy of the verses from the Quran in mosques is represented the Believe in the book. As mosque is the center represented to the heaven, therefore, the decoration in mosques such as the name of Allah who is the judge in the Day of Judgement, the related verses from the Quran and the arch in the mihrab to represent the heaven gates are represent to the believing in the Day of Judgement. Finally, the faith articles are interpreted to the mosque architecture.

##### **2.1.2 Religious Obligations**

2.1.2.1 The Declaration of Faith (Shahadah): The first step is to declare with a conviction that 'there is none worth of worship except Allah, and Muhammad is the Messenger of Allah'. This simple statement marks a person's entry into Islam. It is also repeated during the daily prayers and on other occasions. More than just a formula, it is the foundation of Islam and signifies a belief that the purpose of life is to serve Allah following the teachings of the Prophet.



2.1.2.2 **Obligatory Prayer (Salat):** Every Muslim is obliged to pray five times a day: at dawn, noon, afternoon, sunset and in the evening. The obligatory prayers are a natural way to establish the rhythm of the day, and to provide peaceful breaks from the demands of daily life. Lasting about ten minutes, the ritual prayers engage body, mind and soul in a unified expression of praise, awe, gratitude and love for Allah, and serve to increase God-consciousness. Prayers also increase solidarity and a community spirit. Regular prayers help one to establish a direct link with Allah and are a means of purifying one's heart. Each prayer is done facing towards the Ka'bah<sup>11</sup> in Mecca<sup>12</sup>.

2.1.2.3 **The Charity Tax (Zakat<sup>13</sup>):** Islam teaches that one's material possessions are a blessing from Allah and a trust, rather than purely personal property. Muslims are expected to donate a minimum 2.5% of their net yearly saving to charity, in form of money or goods. This is collected by one's community annually and distributed to those in need.

2.1.2.4 **Fasting (Sawm Ramadan):** Once a year during the lunar month of Ramadan, the faithful abstain from food, drink and sexual relations between dawn and sunset, and are also expected to control their tongue and temper. Food is taken before dawn and after sunset, and families often get together in the evening for large communal meals. Ramadan is an annual period of reflection, purification and spiritual renewal; extra time is devoted to prayer and reciting the Quran, and more donations are made to charity. Since the Islamic calendar is based on lunar months of 29-30 days, Ramadan slowly moves through the seasons, starting about 10 days earlier each solar year; its end is marked by a feast called 'Eid al Fitr'. Fasting is a means of learning self restraint, discipline, a God consciousness, and it is a time during which the Muslim strengthen their ties with the community and their Creator.

---

<sup>11</sup> The Kaaba was built by Prophet Abraham as a landmark for the House of God, the first mosque, for the sole purpose of worshipping of God alone. Its name is an Arabic word that means a home or a room that looks like a cube. It is a cube shaped stone structure built in the middle of of the Great Mosque at Mecca that is the center of the circumambulations performed during the pilgrimage, and it is toward the Kaaba that Muslims face in their prayers.

<sup>12</sup> Mecca, Saudi Arabia, a destination of pilgrims in the Islamic world

<sup>13</sup> Zakat means purification and growth, indicating that one's property is not pure for one's own use until it has been share with those are less fortunate.

2.1.2.5 Pilgrimage to Mecca (Hajj<sup>14</sup>): Every Muslim who is financially and physically able must make the pilgrimage to *Mecca* once in his or her lifetime during the Hajj season. This rite dates back to the time of Prophet Abraham and draws together millions of Muslims from across the globe each year. This life-transforming experience serves as a vivid reminder of the equality of all persons before Allah, and of the coming of the Judgement Day, when all people will be gathered before their Creator to be called to account for their actions. The end of Hajj is marked by each pilgrim arranging for the sacrifice of a sheep, goat, cow, buffalo or camel, in commemoration of Prophet Abraham who showed his readiness to sacrifice his son, Prophet Ismail, in obedience to Allah's command- at which point he was told to sacrifice a ram instead. This meat is distributed to the poor, and Muslims worldwide celebrate the Feast of the Sacrifice (Eid ul-Adha) in solidarity with their pilgrim brethren (Wamy, 2010: online).

Considering the faith articles and the religious obligations, there are the ways guided by *Allah* for the Muslim to practice their appropriate rituals. Furthermore, Muslims also take the Qur'an and Hadith to be their life guideline.

## 2.2 The Provisions of Mosques in the Quran

Mosques are mentioned in the Qur'an since the establishment of the first mosque in the world, Kaaba in Mecca, Saudi Arabia. Such mentions have been collected as follows.

### 2.2.1 2:150 (The Al Baqarah chapter: the 150<sup>th</sup> verse)

"And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear me. And [it is] so I may complete my favor upon you and that you may be guided."

The explanation of the translation is: from whatever place you issue, turn your face towards the Sacred Mosque; and wherever you may be, turn your faces towards it (all of which is being repeated for emphasis), so that there be not any argument from the people, the

---

<sup>14</sup> Hajj means effort. There is the pilgrimage to Mecca that is obligatory on every Muslim. It is one of the five pillars of Islam and takes place during the Islamic month of Zul al-Hijjah. A Muslim must perform the Hajj at least once in his life. The exception to this is financial and health reasons.



Jews or the idolaters, against you, [so that there be not] any cause for contention regarding the change to a different direction of prayer. In this way, their contentions against you will cease to exist, both [the contentions] of the Jews when they say, 'He, Muhammad, [Muhammad (s)] rejects our religion, but follows our direction of prayer', and of the idolaters when they say, 'He, Muhammad, claims to follow the creed of Abraham, but he contravenes his [Abraham's] Qiblah'; excepting the evildoers among them, acting in obstinacy, who will say, 'He, Muhammad, only changed to this direction because of his inclination towards the idolatrous religion of his forefathers'. The exceptive statement is a continuous one, the meaning being: 'No one will have anything to say against you, except for what these people say'; and do not fear them, do not fear their arguing regarding the change to it [the Ka'ba], but fear Me, by complying with My command; and that I may perfect My grace upon you, by guiding you to the principal rituals of your religion, and that you may be guided, to the truth.

#### **2.2.2 3:96 (The Ali Imran chapter: the 96<sup>th</sup> verse)**

"Indeed, the first House of worship established for mankind was that at Makkah - blessed and a guidance for the world."

The explanation of the translation is: when they said, 'Our direction of prayer (qiblah<sup>15</sup>) came before yours', the following was revealed: The first house, for worship, established for the people, on earth, was that at Mecca. It was built by the angels before the creation of Adam.

#### **2.2.3 24:36 (The Al Nur chapter: the 36<sup>th</sup> verse)**

"In mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings"

The explanation of the translation is: in houses, Allah has allowed to be raised, to be venerated, and wherein his name is remembered, through the affirmation of his oneness, therein they make glorifications to him in the mornings and the evenings.

#### **2.2.4 72:18 (The Al Jinn chapter: the 18<sup>th</sup> verse)**

"And [He revealed] that the mosques are for Allah, so do not invoke with Allah anyone."

The explanation of the translation is: the places of prayer belong to Allah, so do not invoke, in them, anyone along with Allah, by associating others with Him, like the Jews and Christians do, who, when they enter their churches and temples, they ascribe partners to God.

---

<sup>15</sup> It is the direction that Muslims face when they do their pray. It is in the direction of the Ka'bah in Mecca



(The English translation by Sahih International and the explanation by Tafsir al-Jalalayn) (Quran, 2010: online).

Therefore, the Quran mentions not only about the establishment of the first mosque—the Kaa’ba or the Haram Mosque in Mecca, but also the prayer direction and the glorification to Allah during the prayers from mornings to evenings. It presents a significance of Mosque as the worship place of the Muslim to Allah and the importance of the solidarity in the prayer direction due to Allah’s order.

### **2.3 The Establishment of the Prophet Mosque**

In 622, Prophet Muhammad migrated from Mecca to Medina<sup>16</sup>, where he established the center for his preaching and later the capital of the new Muslim state. According to some written sources, his house became the model for the earliest hypostyle mosques of Iraq and elsewhere. The house was very large, so it could serve at the same time as public space for meeting of the entire Muslim community and as a private space for the Prophet’s family. Colonnades of various depths indicated the direction of prayer, as would be the case in later mosque, or else serve simply as shelters against elements. The gates, initially functional, all acquired symbolic meaning (Oleg Grabar, 2000: 41).

The Qur’an and the Hadith do not have rules for restricting the mosque-building, the Prophet Mohammad’s mosque was regarded as a prototype for the mosques in several places. His simple life style, based on the concepts of Islam, was reflected in the architectural style of the mosque. The lay out plan and the other designs come from the functional requirements patterned by the Prophet mosque in Medina. Such characteristics have been presented as follows.

- Having clean public space.
- Planning with great attention to the Qiblah direction axis.
- Building could protect prayer from climate and annoyance.

---

<sup>16</sup> Medina located in the west of Saudi Arabia, a prophet Muhammad city, one of destinations of pilgrims in the Islamic world.

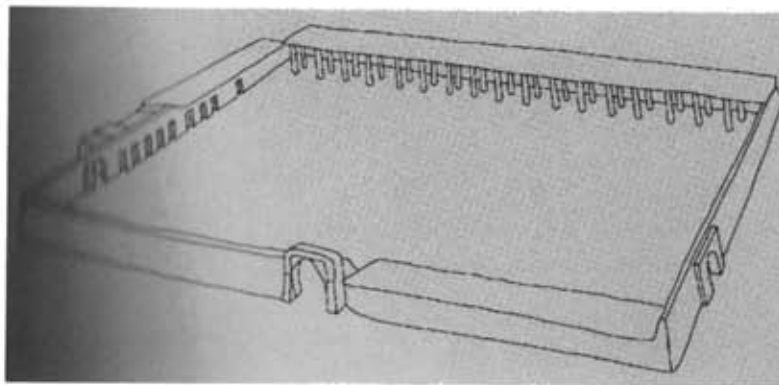


Figure1: the prophet mosque in the early time (Source: Islam art and Culture 2000: 41)



Figure 2: Imaginative reconstruction of the Prophet's house and Mosque in Medina

( Source: Bianca 2000 cited in Adis Raksamani 2008: 120)

#### 2.4 The Concept of Islamic Arts and Architectural Creation

The creation of Allah is one of the art creation processes, although, there is not an art's perception nowadays. Hence, the creation of heaven and earth which are one of the creations of Allah are art. Therefore, Allah creates the nature which is appeared in the mosque architecture. The creation of Allah, however, is superior to an art nowadays.

The Qur'an and the Hadith mention about the creation with the quotation that the finest creation created by Allah. The finest is cited to the value, the benefits, the orders and the reasons of its creations in order to encourage mankind for realizing and believing in the mercy of Allah. For example, "All the evidences of the unity and the mighty of Allah in the universe are proved as all belonging in the universe are nice created to remind that the universe is not useless created" (the Quran 38:88).

Furthermore, arts as the medium to create the images for explaining the intangible value are quoted in the Quran as follows "Allah is the Light of the heavens and the earth. The



similitude of his light is as a niche wherein a lamp. The lamp is in a glass. The glass is as it were a shining star kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth though no fire touched it. Light upon light. Allah guides his light whom he will and Allah sets forth mankind an instance, for Allah is Knower of all things” (the Quran 24:35).

With the concept that the finest art is the creation of Allah, some artists are inspired by nature and refer their arts works to nature. Therefore, Islamic teaching teaches that all belongings in this world have their limited time. We have the eternal life, which is nicer in the afterlife world.

The fine concept in this world is based on useful objectives *-halal*<sup>17</sup>. Thus, the prohibited objectives- *haram*<sup>18</sup> is prohibited in Islamic arts as well. In addition, the beauty is continually interpreted extend in the Islamic arts and architecture frameworks such as the imagination of the heavens from the Qur’an explanation in which is occurred in the architecture.

The fountains and the greenery in the center of mosques and the mihrab is an example of the sign of the heaven gates idea inspires artists to create valuable artworks on the mihrab.



Figure 3: A fountain in The Grand Mosque, Damascus, Syria (left)

(Source: <http://www.gettyimages.co.uk/detail/72308882/De-Agostini-Picture-Library> retrieved on 25-6-10)

Figure 4: Mihrab in the prayer hall of the National Mosque, Kuala Lumpur, Malaysia (Right)

(Photo taken by the author on 2-5-09)

<sup>17</sup> Permissible, lawful. Used especially in reference to food

<sup>18</sup> Prohibited, illegal. Mostly used in referance to actions as well as foods.



With the mega-philosophy ideology that Allah is the creator for all creatures, the Muslim artists could not create the creature images. This is because, the creation of creature image is seen as an attempt to compare with his mighty power. Moreover, all Muslims avoid any worship to those images. According to those restrictions, the patterns of Islamic arts could be categorized into four types. Such patterns are:

- the arabesque
- the calligraphic
- the geometric form
- the graphic form



Figure 5: The arabesque pattern in the Islamic Arts Museum, Kuala Lumpur, Malaysia (left) (Photo taken by the author on 2-5-09)

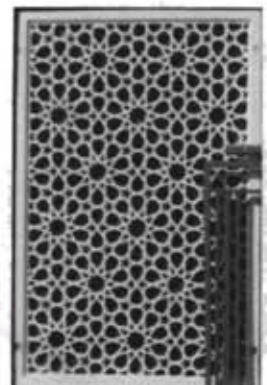


Figure 6: The geometric form in the architectural ornament of the Qiblatain Mosque, Mecca, Saudi Arabia (right) (Photo taken by the author on 17-11-08)

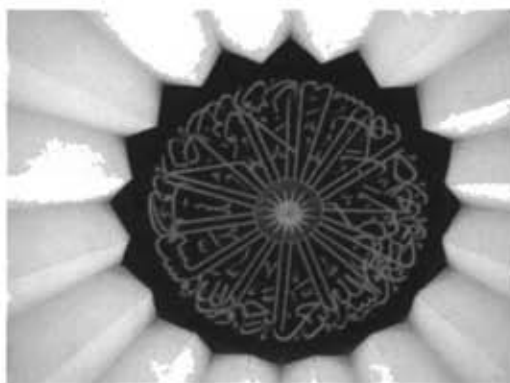


Figure 7: The calligraphy on the ceiling of the prayer hall of the National Mosque, Kuala Lumpur, Malaysia

(Photo taken by the author on 2-5-09)

## 2.5 The Influences upon the Creation of the Islamic Architectures

All Muslim across the globe believe in the same set of principles identified in the Quran and the Hadith and covering their daily life activities. The interpretation of the Quran and the Hadith are adapted by the different aspects. Islamic culture and architecture factors having great are praised all over the world with distinct characteristics. The effect of the Islamic architecture could be categorized as follows.

- The Arabian culture before the coming of Islam
- Islamic belief and teaching in the Quran
- The prophet's ideology and the way of his life as specified in the *Hadith*
- Local arts and culture in the countries before the expansion of Islam
- Local administration policies
- Ideologies and the ways of the schools of thought (*mathhab*<sup>19</sup>)
- Ideologies and prominent arts and architectures from the kingdoms in earlier eras

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

<sup>19</sup>

Mathhabs arise due to different interpretations of the Quran, Sunna and for the political reasons. The word mathhab and sect can be thought of in the same way usually, but there is a difference because there can be different mathhabs within the same sect. Examples of Mathhabs include Shia, Sunni, wahabi, salafi, deobandi etc. A muslim should not follow a mathhab when it contradicts clear proof in the Quran and Sunnah.

Mosques in Bangkok are influenced by Islamic architecture from some prominent dynasties and cities. The list could be seen below.






No	Islamic dynasties/cities	Location	Architecture
1.	Mecca (c.7- present)	Saudi Arabia	
2.	Medina (c.7- present)	Saudi Arabia	
3	The Ottoman empire (1299-1923)	Turkey Southeastern Europe, Western Asia and North Africa	
4.	The Safavid empire (1501-1736)	Iran  Central Asia	
5.	The Mogul empire (1506-1803)	Indian subcontinent	

Table 5: The table of Islamic architecture from some Islamic dynasties/cities which are influent to mosques in Bangkok



## 2.6 The Architectural Elements of Mosque

Since Islam has expanded worldwide, some architectural elements of mosques in various societies have been adapted toward particular context and environment. However, a set of fundamental architectural elements can be seen in all mosques. Such elements are:

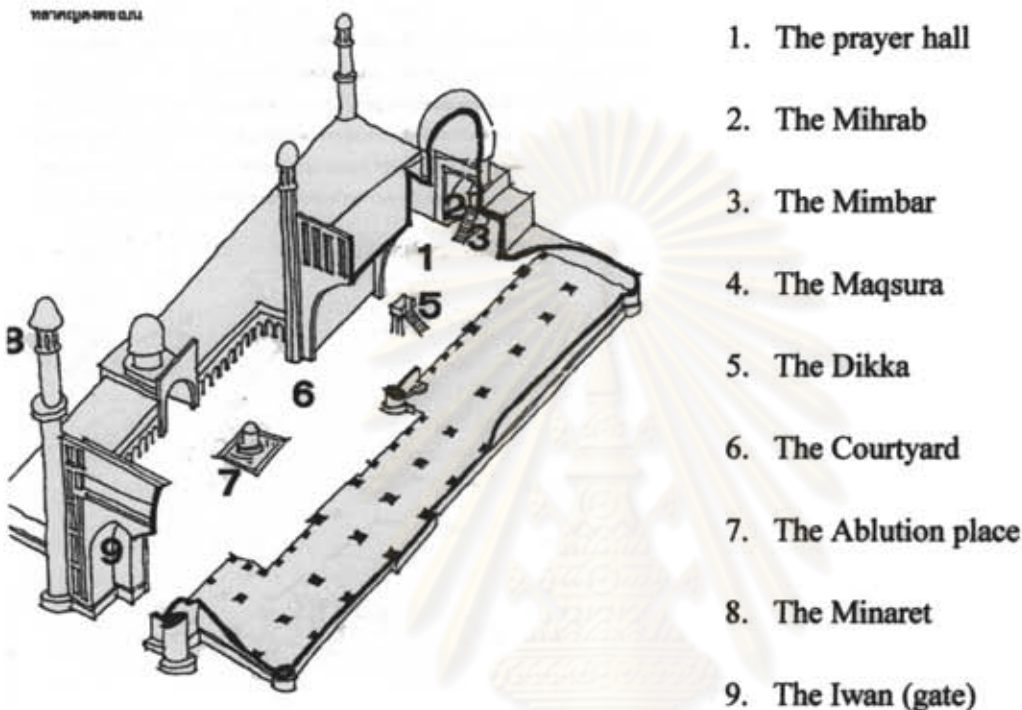


Figure 8: The Fundamental architectural elements of Mosque (Adis Raksamani, 2000: 15)

**2.6.1 The prayer hall:** It is an important architectural element of mosque and serves for praying. Furniture, chairs and pews are absent from the prayer hall to allow as many worshipers as possible to line the room. Some mosques have Arabic calligraphy from the Quran verses on the walls. The entrance to the prayer hall is usually opposite to the Qiblah wall. It is set perpendicular to a line leading to Mecca. It is a norm that the prayer hall links directly with the mosque's courtyard which could provide extra space for the expansion of the religious rituals from the prayer hall.

Figure 9: The prayer hall in the Ansorri Sunnah (Royal) Mosque (1948) ( Photo taken by the author on 6-3-10)



**2.6.2 The Mihrab:** The mihrab is a prayer niche where Imam stands to lead the prayers. It shows the direction of the Qiblah. It is usually built by digging out a concave pillar shape from the wall. It is decorated with all sorts of beautiful Islamic art designs. Mihrab is located in the frontal most side from the prayer. Therefore, its decoration should not disturb the concentration of prayers. For the very same reason, the Qiblah wall should not have the voids.



Figure 10, 11: The Mihrab and the Mimbar in the prayer hall of Mahanak Mosque(1929) ( Photo taken by the author on 5-6-10) right and in the prayer hall in the Jakkapong Mosque (1945)(Photo taken by the author on 2-10-09) left.

**2.6.3 The Mimbar:** The mimbar is a pulpit that Imam goes up the stairs and sits or stands on the seat at the top so that he can preach a sermon (islamic-dictionary, 2010: online).



Figure 12: The mimbar in the prayer hall of the Islamic Center of Thailand designed to show the corner of the black stone in Kaa'ba, Mecca, Saudi Arabia.

(Photo taken by the author on 24-9-05)

Figure 13: the corner of the black stone (Source: <http://mosqueoftheworld.blogspot.com/2009/10/al-haram-mosque-in-mecca-saudi-arabia.html> retrieved on 25-6-10)





**2.6.4 The Maqsura:** The maqsura is a decorative wooden or metal screen used for separating the area in front of mihrab in order to protect Imam, who is usually a leader of the community, from being assassinated. It was commonly used in the early period of Islam especially during that time of Umayyad dynasty (561-750). Its origin involves closely with the Royal Box of the Byzantine Empire. The palace of political leaders during that time commonly situated near the grand mosque in the Qiblah wall side. The Ukhaydir Palace in Iraq is one explicit example of this construction. The maqsura is the special transition space between palaces and mosques (Martin Friesmen 1994 and Robert Hellenbrand 1994 cited in Adis Raksamani, 2000:19).



Figure 14: the Maqsura of the Grand Mosque of Kairouan, (670) Tunisia.

(Source: <http://fr.wikipedia.org/wiki/Fichier:MaqsouraGandeMosqueKairouan.jpg> retrieved on 25-6-10)

**2.6.5 The Dikka:** The dikka is a platform. Its location is usually in line with the mihrab and its function is to hold muezzin<sup>20</sup> chanting in unison the response to the imam's prayers, thus transmitting the particular stage of the liturgy to those out of earshot (George Michell, 2006: 22).

Figure 15: the Dikka of the Sultan Hassan mosque, Cairo Egypt. (source: [http://www.alfredrichter.de/Photoalbum/Egypt-Photos/egypt\\_photosSPF/Page057.html](http://www.alfredrichter.de/Photoalbum/Egypt-Photos/egypt_photosSPF/Page057.html) retrieved on 25-6-10)



<sup>20</sup> A muezzin is a person who does the call to prayer. This call to prayer is said loudly so that others become aware that the congregational prayers are about to begin.



**2.6.6 The Courtyard (multipurpose area).** The courtyard served for supporting worshippers enter to the prayer hall both in daily prayer and the congregational prayer. Courtyard is useable for other social activities for the community also. Courtyard afforded an opportunity for architectural display, which the Ottomans, the Safavids, and especially the Mughals seized with enthusiasm (George Michell, 2006: 21).



Figure 16: The courtyard of the Ansorris Sunnah (Royal) Mosque (1948)

faced the Bangkok Noi Canal (Photo taken by the author on 6-3-10).

**2.6.7 The Ablution Place** before praying, Muslim are obligated to clean their parts of the body such as hands, face, arms, head and feet. The ablution could be done either from other places before going to mosque or at the ablution place. The ablution place is usually located in the courtyard liked a congregational ablution place for worshippers. It could be a well, fountain or water pipe.



Figure 17, 18: The ablution place of the Ansorris Sunnah (Royal) Mosque (left) (Photo taken by the author on 6-3-10) and the ablution place of the Islamic Center of Thailand (Photo taken by the author on 24-9-05).

**2.6.8 The Minaret:** The minaret is a distinctive architectural feature of mosques. Normally, it is tall spire with an onion shaped or a conical-crowns shape and usually either stands freely or is taller than any associated, supporting structure. Its architectural style is different according to regions and periods of time. The minaret is used for muezzin to call for prayers and provides the visual focal point of the mosque itself. Although, currently every mosque has their loudspeakers, the minaret is still an important landmark of mosque.



Figure 19, 20: The minaret of the Alalawee Mosque (left) and the Jamiul Idhard Mosque (right) (Photo taken by the author on 15-6-10).

**2.6.9 The Iwan (Gate):** The Iwan was originally a trademark of the architecture of Persia later finding the way into Islamic architecture as a fundamental design unit in Islamic architecture. The Iwan is most notable for their domed chambers, which are vaulted spaces open out on one end. In the Iwan mosques, one or more Iwans locate facing a central courtyard that serves as the prayer hall. The style represents a borrowing from pre-Islamic Iranian architecture and has been used almost exclusively for mosques in Iran. Many Iwan mosques are converted from the Zoroastrian fire temples, where the courtyards were used to house the sacred fire. Nowadays, the Iwan mosques are seldom built. A notable example of a more recent four Iwan design is the King Saud Mosque in Jeddah, Saudi Arabia, whose construction finished in 1987 (Wikipedia, 2010: online). In Bangkok, there are few mosques designed by Iwan. Most of them are the Shi'a sect mosque such as the Padung Dham Islam Mosque (1979).





Figure 21: the Iwan of the Padung Dham Islam Mosque (1979) (left)

(Source: <http://bangkok.icro.ir/index.aspx?siteid=223&pageid=11713&newsview=530381> retrieved on 25-6-10).

Figure 22: the Iwan of the Imam Mosque, Isfahan Iran (right)

(Source: <http://persia1.wordpress.com/2008/09/15/> retrieved on 25-6-10).

Moreover, other functions have recently been added to the mosque compounds worldwide including mosques in Bangkok. The functions include school, the mausoleum, the community center, the religious association and the kitchen place.



Figure 23, 24: The mausoleum of (left) and the Al-Islah Association (right) in the Ansorrih Sunnah (Royal) Mosque (1948) (Photo taken by the author on 6-3-10).



Figure 25: The Bamrung Islam Witthaya School opposite to the Mahanak Mosque (1929) (Photo taken by the author on 5-6-10)

## 2.7 The Coming of Islam into Thailand

Before the coming of Islam, people in Southeast Asia believed in Brahman, Buddhist faiths and animism. Until 12 CE, Islam was spread in this region by Arabian and Indian merchants who came for their trading. At the beginning, Islam came to Sumatra Island became well established at the nearby the nearby coastal areas of Sumatra Island before spreading into other islands including the Malays Peninsula.

As for Thailand, the perception about Muslim in the Siamese society has been known since the Ayutthaya period. Siamese usually called Muslim "*Khaek*".

### 2.7.1 The Muslim Settlements in during the Ayutthaya Period

According to Julispong (Julispong Chularatana, 2007: 98-99), the prominent Muslim's settlements in Thailand during Ayutthaya Period could be divided into three places.

**2.7.1.1 The settlement on the Chaopraya River Bank:** The settlement was at the opposite area of the south and the southeast of the city walls. The Chams Muslim community, whose members were merchants and the political asylum, and Malays Muslim community, which consisted of people various classes from slaves to merchants, lived in this area.

**2.7.1.2 The settlement located outside the city wall near the river and her branches:** Kheak Thet and some Muslim from Pattani which mostly worked as merchants and craftsmen, lived in these scattered settlements. Their products were normally sold at the Wang Krajah vortex market.

**2.7.1.3 The settlement located inside the city's wall: the largest group of inhabitants was the Shi' Muslim of the Indo- Iranian ethnic group:** Most of whom served as civil servants both in civilian and army sectors. Other Muslims who stayed in the settlement were from other ethnic groups and had less number. These included the Tamil from the South of India.

Figure 26: Map of Muslim Communities in Ayutthaya City

(Garnier 2004 cited in Julispong Chularatana, 2008: 42)





## **2.7.2 The Muslim Settlements in Bangkok**

There have been three groups of Muslim settlements in Bangkok. First, there was the Muslim who lived in Bangkok since the Ayutthaya and Thonburi Periods. Second, there was the Malays Muslim from Siamese dominion in the Islamic States in Southern part of Thailand. The last group was the Muslim who were colonial subjects such as the English, the Dutch and the French subjects. They were the last group of Muslim who settled in Bangkok. However, they have become most economically important among the Muslim groups in the city (Sawvane Jitmoud, 1984:31).

### **2.7.2.1 The Geography of the Muslim settlements in Bangkok**

Since Bangkok is the city of a plural society, the Muslim in Bangkok have had a social interaction with other ethnic and cultural communities for a long time. The Muslim residences are not different from local Thai residences and their settlements were similar to the settlements of local communities in the city. At the beginning, most Muslim settlements were the agricultural communities locating nearby the fertile riverside lands (Rorthai JaiJongrak, 1982 cited in Adis Raksamani, 2000: 30). Such Muslim communities could be divided into three groups.

#### **2.7.2.1.1 The Communities Nearby the Transport Way**

In early Rattanakosin Period, most Muslim communities were settled down near canals and the Chaopraya River, which were the main communication route of the city. Many Muslim communities along the riverside were called "*bang*" for their prefix names, such as Bangluang, Bangkoknoi, Bang O. Their communities were extended along the riverside and the Muslim used the rear of their houses to be their agriculture area. When the communities became prosperous, mosques were built to be the community center. When a road has been a more significant inland than a river, business areas were increasingly located near important roads. The Indian Muslim merchants came and settle down their communities in those business areas such as Silom and Bangrak. When communities became prosperous, mosques were built similarly to the Muslim communities near the river.

#### **2.7.2.1.2 The Communities on the High Ground Area**

The Muslim communities located far from important riversides were on the high ground areas. Most of them possessed a smaller agriculture area and were likely to have a big pond in their communities. Therefore, those communities were normally called "*Ban*" or "*Don*" for their prefix names, such as Bandon, Bansomdej.



### 2.7.2.1.3 The Scattering Communities.

As for the outer area of Bangkok including Nongchok and Minburi, the Muslim communities were clustered by many houses scattering in their paddy rice fields and had their social participations by network type. Many small scattered mosques were built in those areas.

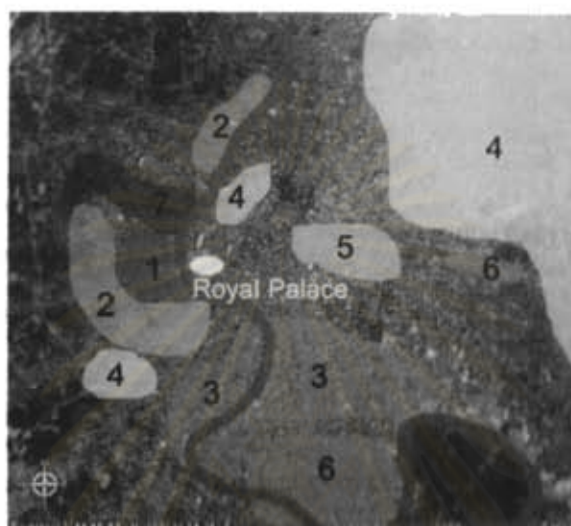


Figure 27: Bangkok map showing the settlement of Muslim communities from several countries of origin: 1. Local Muslim 2. Persian 3. Indian 4. Malaysian 5. Chams 6. Javanese 7. Arabian (Adis Raksamani, “Multicultural Aspects of Mosques in Bangkok” in *Manusya: Journal of Humanities* 2008: 118)

### 2.7.3 The Categories of Mosques in Bangkok

Commonly, mosques in Bangkok have not been differentiated by their size as in other countries. Moreover, neither central mosque nor special mosques for with important ceremony situate in Bangkok. Only community mosques, with high flexibilities, locate in the city of Bangkok, for example, some spaces of the prayer hall are used for daily obligatory prayers, while some other spaces will be extended to the verandah in the Friday prayer. According to their associated social activities, mosques can be categorized into three groups.

2.7.3.1 Mosques served as the national organizations such as the Islamic foundation of Thailand and The National Islamic Affair Administrative Center of Thailand

2.7.3.2 The registered community mosques

2.7.3.3 The unregistered Mosques as the private mosques

#### **2.7.4 The Muslim Communities and the Muslim Society in Bangkok**

Since Bangkok is a plural society, people living here have different ethnic and cultural origin. As in most parts of Thailand, the so-called “Thai” culture has a great imprint from Brahman and the Buddhist beliefs. The Muslim, however, live their life based on Islamic teachings. Therefore, Muslim communities in Bangkok are somewhat from other communities in this city. Such different identities are:

- The way of life in the Muslim community is influenced by Islamic culture.
- The Muslim communities are the closed society whose members lived their life under close supervision of Islamic teachings and as such were reminded to live with other communities peacefully.
- Social network of the Muslim communities is centralized by their community mosques (Adis Raksamani, 2000: 30-31)

#### **2.7.5 Role and Function of mosques in Bangkok**

Islam pays attention to both religious and social activities and each Muslim is responsible for fundamental social responsibilities. The Muslim’s way of life is covered by Islamic teachings in every aspect. As for, roles and functions of mosque, it became clear that they are flexible in order to respond well to various needs and situations. The roles and function include.

- The religious role as the place for worshipping Allah. The prayers are conducted in the mosque.
- The educational role as place to provide the Islamic teachings to members of the community both in a formal and informal form. The principle education is operated in many mosques nowadays.
- The social role as a community center. Many social events are organized through mosque such as the wedding fair, the congregation circumcised fair and the celebration of the complete Quran class.
- The administrative role. Not only is Imam the religious leader, he is also a community leader. Hence, mosques are occasionally used for the administrative roles such as being the election center.
- The economic role, the Charity Tax (Zakat) is one of Islamic obligations and mosques have their Zakat’s office in order to handle this affair.



### 2.7.6 The Functions of the Mosques in Bangkok

The mosques in Bangkok have the central roles as the center for the religious and social activities in the same way as other mosques in the world. The activities, however, are slightly different by some specific details of cultural and faith which are influenced by local vernacular way of life.

The functions of mosques in Bangkok could be divided into two main forms

#### 2.7.6.1 Religious functions such as prayer and the Islamic studies.



Figure 28: The sermon of the congregation prayer in the prayer hall of in the Bang O mosque

(Source:<http://www.asa.or.th/conservation/thai-heritage-building/data/50/04/p.php> retrieved on 25-6-10)

2.7.6.2 The functions are based on the different sect, race and schools such as the Muharram ritual<sup>21</sup> of Shi'a Muslims and the Qur'an reading in the tomb for the traditional Muslims (Saowani Jitmoud, 1989: 248).

Figure 29: The Muharram month ritual at the Padung Dham Islam Mosque in 2004

(Source: Julispong Chularatana, 2009: 61).



<sup>21</sup> One of the Shi'a rituals in the Muharram month, the first month of Islamic lunar calendar.

Apart from this division, the activities could be divided by time as followed

- Daily activities such as, an obligatory prayers five times per day, the religious teachings, the meeting
- Yearly activities such as the Eid Adha and Eid Fitri Prayers
- Occasional activities such as the wedding and the funeral ceremonies



Figure 30: The wedding ceremony in the prayer hall of in the Ansorris Sunnah (Royal) Mosque (1948)

(Photo taken by the author on 24<sup>th</sup> -3-06).

Figure 31: The conference in the conference room of the Foundation of the Islamic Center of Thailand (1972)

(Photo taken by the author on 24<sup>th</sup> -9-05)



Figure 32: The funeral prayer

(Source: Sawvane Jitmoud, 1992: 348)



## Chapter III

### The Mosques during the Early Rattanakosin Period (1782-1855)

When king Rama I of the Chakri dynasty came to the throne in April 6<sup>th</sup>, 1782, He commanded to build the new capital city and the new palace on the eastern bank of the Chaopraya River. This is because this area has its abilities to extend and more superior than other areas in term of defensive strategy (Nengnoi Suksri, M.R., 1993: 4).

In an early time, Siam had its administrative center in the grand palace at Krung Thep surrounded by the palaces of members of royal family and noblemen's houses. Local people lived across the city (Nengnoi Suksri, M.R., 1993: 7-11). The foreigners such as Mon, Lao, Khmer, Youn (Vietnamese) and Tavoy lived with their houses clustering across the city (Pussadi Tiptas, 1982:22). The Chaopraya River and its network canals were both important transportation network and necessary as the way of life network. Hence, normally people lived nearby the river rather than in the inner land. Main roads were centralized at the grand palace and went further to the outside areas. Those areas were the rice paddy fields supply food for people and defensive purpose (Nengnoi Suksri, M.R., 1993: 7-11).

During this time, Siam still continually had wars against her neighboring countries. To strengthen the city and its defensive system, city walls, moats and forts were gradually built and renovated. The architectural style of the city structure was similar to that in the Ayutthaya Period. It was in the Reigns of King Rama II and King Rama III that Siam became peaceful. The Country developed in many aspects including her international relations, science and cultural heritage (Bubphanat Suwanmas, 1982 cited in Adis Raksamani, 2000: 54). Some captives were forcibly moved to Bangkok to increase the number of the Kingdom population. Furthermore, there were many foreigners who came to the Kingdom for their trading and private purposes. They later settled down their communities in the Kingdom especially the capital city of Bangkok. Among them were Muslim who came from many ethnic groups.

### 3.1 Muslim in Bangkok during the Early Rattanakosin Period

Muslim in the Early Rattanakosin Period could be categorized by four groups. Such groups are:

**3.1.1 The previous group lived in Bangkok city:** From the both entitled History of The Tonson Mosque, it was mentioned that important Muslim centers during the late Ayutthaya Period locating around the Bangkok Yai canal, Thonburi (Sawvane Jitmoud 1988 cited in Julispong Chularatana, 2007: 45).

The inscription of the noblemen from the Sheik Ahmad family during the Early Rattanakosin Period mentioned that when they fled from the war in Ayutthaya. They lived near the Kardi Yai or the Tonson Mosque together with the previous Muslim in this community. This could also prove that the Muslim lived in this area since the Ayutthaya Period. They are Sunni Muslim from Turk, Indian and Arabic ethnic origins. They built the Tonson Mosque. During Thonburi Period, the mosque was given additional land, where a grave for the Muslim soldiers and civil servants were situated.

**3.1.2 The migration group from Ayutthaya:** Most of them fled from the war in Ayutthaya. The inscription of the noblemen from the Sheik Ahmad family during the Early Rattanakosin Period mentioned that their ancestors fled the war to live in the floating house along the Bangkok Yai Canal in front of the Tonson mosque together with the previous Muslim in the community. They were later called “*Khaek Pae*<sup>22</sup>” (Sawvane Jitmoud, 1988 cited in Julispong Chularatana, 2007: 47).



Figure 33: The Central part of Thai Traditional floating house built by bamboo along the river in 1861(Sanern Nildej, 2004: 16).

<sup>22</sup>

Since less numbers of land in that area, Muslim mostly lived in the floating house. They were so called “*Khaek Pae*” from the Budhist Siamese.



After the capital city was moved to Bangkok, King Rama I gave Phraya Chularajmontri (Kaew), the leader of this Muslim group, a land near Mon Canal to build the Kadi Chaosen, which can be considered as the first Shi'a Muslim community in the Rattanakosin Period.

Another Muslim group was Chams Muslim. They fled from the war in Ayutthaya and settled in the Northeast part of Bangkok. It was assumed that they fled from Ayutthaya with the whole family. They were later called "*Kheak Krua*". Then, their community was also called "*Ban Krua*" and located near the San Saeb Canal.

**3.1.3 The new merchants and the new travelers group:** Most of them were merchants who came to Siam for their commercial purposes. They later became prosperous. The French document about the Siamese Kingdom mentioned about the Muslim in Thonburi Period that they were Arabian, Mogul and Persian Muslims who had their commercial relationship with the capital city long time ago and renewed the trading again. They just waited for the warehouse building which would accelerated their trading. (Department of Fine Art: 1987 cited in Julispong Chularatana, 2007: 48).

The French document also printed out that Muslim merchants during the Thonburi Period were waiting for the renovation of their warehouses in order to begin their trade with Siam again. Along with the renovation of the Kingdom during the Thonburi and the Early Rattanakosin Periods, new Muslim settlements have been established such as Muslim settlement near Bang Luang Canal or Kurdi Kwao, whose members were merchants trading between China and India (Ratchani Sadpream, 1979 cited in Julispong Chularatana, 2007: 48).

**3.1.4 The captive group (the war prisoners):** They mostly were the Malays Muslim from the Malays provinces. During the Reign of King Rama I, after Pattani was defeated in 1791, the Malays Muslim from Pattani and nearby provinces were forcibly moved to Bangkok. They settled in the rural areas around the capital city such as Bangkhorleam, Phrapadaeng, Mahanak, Phrakhanong, Klongton, Nong Chock and Minubri. Furthermore, they settled in the nearby provinces such as Nakornnayok, Ayutthaya, Chachaengsao, Petchburi and Nonthaburi (Sawvane Jitmoud, 1988 cited in Julispong Chularatana, 2007: 49).

Following the incidents of rising against Siam from Kelantan, Sai Buri and nearby provinces during the Reign of King Rama III, those provinces were defeated and another groups of Malays Muslim were forcibly moved to Bangkok.

### 3.2 The Mosque Architectural Style in the Early Rattanakosin Period (1782-1855)

Most of mosques in the early Bangkok period were built by the vernacular construction material – wood- and conducted by local craftsmen. Most mosque styles were similarly to the central Thai house and the temple pavilion which were easily visible in Bangkok at that time. The mosques needed to be renovated and rebuilt often, since the wooden buildings were not durable. Some crowded prosperous Muslim communities, however, built their mosques by brick and constructed by the royal craftsmen such as mosques in the Tonson and Baan Khrua Muslim communities (Adis Raksamani, 2000: 56).

Therefore, such mosques could be divided into two styles according to their constructions.

#### 3.2.1 The Local Craftsman

At that time, Muslims normally built their mosques using the vernacular construction material such as wood and bamboo with the simplistic style similar to the ordinary Thai traditional house in the central part of Thailand. The mosques, however, were bigger than ordinary houses in order to serve both the religious rituals and the social activities. There were called “*Balae*”. According to their construction materials, such mosques could be divided into two types.

##### – The Mosques built by bamboo

Some mosques were built by bamboo as the principle construction materials for roof structure, wall, floor and ladder held by rattan. Some mosques might have wood as the main structure. Such mosques were not durable. But, they were convenient to build, to maintain and to extend by local people themselves, since, the construction materials were available and the building processes were not complicated. (Sanern Nildej, 2004: 14-17)

Figure 34: The mural painting of Thai Traditional house built by bamboo<sup>23</sup> in Wat Bavornivejvoravivarn painted during the Reign of King Rama V (Sanern Nildej, 2004: 15)



<sup>23</sup> Ruenkruangpook in Thai (เรือนเครื่องพูก)



– The Mosques built by wood

Some communities were prosperous and had more craftsmen. Their mosques were built by wood, which were stronger and more durable than bamboo. Those building forms were designed similarly to the Thai traditional house in the central part of Thailand.



Figure 35: The Central part of Thai traditional house in the central part of Thailand built by wood<sup>24</sup> (Photo taken by the author on 21-8-08).

### 3.2.1..1 The mosques layout plan by the local craftsman in the Early Rattanakosin Period

Most of lands belong to the mosques built by local craftsmen were donated by their communities. Therefore, the mosques located without clear boundary. Their locations, yet, were related to the community's main entrance, especially from the waterside. The Mosque main entrance had the multi purposes courtyard, which was a transitional space to the other important areas as the community, the mausoleum and served for recreation, social and religious purposes. The last incident took place in case that the prayer hall had no more space for prayer.

The entrance verandah normally located at the opposite direction of the Qiblat – the West- or side direction –the South and North- depended on the main entrance of each particular community. Not only was it an open space with roof before the prayer hall, this verandah also served several public purposes such as the meeting point before or after pray.

The prayer hall was normally shaped by a rectangle headed to the West, the Qiblat direction. Thus, the western elevation had no entrance way in order that the prayers were not disturbed. Not only is the prayer hall used for praying as the main religious ritual, the prayer

<sup>24</sup> Ruenkruangsab in Thai (เรือนเครื่องสับ)

hall was serve to the other religious and the community activities such as the wedding ceremony, the community meeting and religious class.

The mosque's areas have a hierarchical order beginning with the multi purposes courtyard to the entrance verandah and the prayer hall. This a hierarchical order was similar to that ordinary of the Thai house and the temple pavilion in Bangkok at that time (Adis Raksamani, 2000: 57-58).

### **3.2.1..2 The Mosque Form and Space by the Local Craftsman in the Early Rattanakosin Period**

Mosque form in this time was the wood building elevated floor around 3 meters above the ground level with the gable roof and the main entrance verandah with roof in the East. Some mosques had the verandah in the northern and the southern sides as well. They were built in the simplistic form. The space order started from the open space of the multi purposes courtyard to the public space, to the roofed space in verandah and ground floor and end with the semi public space. Then, the closed space in the prayer hall is the privacy space (Aonsiri Panin, 2000: 23).

The roofed space in the verandah and the ground floor area had significant utility. Those areas could be ventilated, were lighted by the natural light and well protected from rain and sunlight. Hence, this area was often used for informal activities and was the transitional space for the prayer hall and the multi-purpose courtyard.

The closed space in the prayer hall was related to the roof form. This is because without ceiling, roof linear would focus on the direction which is forward to the Qiblah - ended by Mihrab. The characteristics, which could be considered as having similarity with the prophet mosque give as followed.

- The Prayer hall space has axis followed Qiblah direction –Mecca direction by hip and ended at Mihrab.
- The High ceiling prayer hall is suitable for crowd space (Adis Raksamani, 2000: 59)

### **3.2.2 The Royal Craftsmen**

Most of Muslim communities in Bangkok built their mosques by the local craftsmanship. Some crowd Muslim communities, whose members were noble Muslims built



their mosques with brick and mortar and with the royal craftsmanship style in order to sustain. According to the construction materials, such mosques could be divided into two types

– The Mosques built by brick and mortar

Most mosques, which were built by brick and mortar, had a wall bearing structure. The mosque's windows were thick and narrow to protect them from heat and their floor were elevated from ground to protect humid. Some mosques could use the basement space for storage. The gable roof built by wood structure could be seen such mosques were built in the crowd Muslim communities, which had the noble Muslim lived there.

– The Mosques built by wood and brick

Some mosques were built by wood and brick. The lower floors of them were mostly built by brick with high and narrow windows on wall. The upper floor structure and floor were constructed by wood. This was a combination between brick structure of the royal craftsmanship structure and wood structure from the local craftsmanship structure.

### **3.2.2..1 The Mosques Layout Plan in the Early Rattanakosin Period by the Royal Craftsman**

Most mosque layout plans built by royal craftsmen were similar to the mosque layout plans built by the local craftsmen. They located at the center of each community. They, however, had no roof covered space and verandah as the mosques built by local craftsmen. Some mosques might have the front open space with the boundary wall to serve the entrance verandah as in the Tonson Mosque (Adis Raksamani, 2000: 62).

### **3.2.2..2 The Mosques Form and Space by the Royal Craftsman**

The Mosques built by the royal craftsmen were influenced by the architecture in Bangkok both from the temples built by the royal craftsman and the houses built by the local craftsmen. At that time, the only foreign influences came from the oversea mosque images from the hajj pilgrimage in Saudi Arabia. Because of limited construction technology, dome and minaret, the dominant form of Islamic architecture from oversea, were hardly constructed. The Thai Muslims in Bangkok, furthermore, get familiar with the Thai culture for a long time. The Mosques form and the lay out plan in Bangkok were similar to those of other architectures in Bangkok. But, there were decorated with the Arabic art such as the Arabic calligraphy (Adis Raksamani, 2000: 63).

### 3.3 The Prominent Mosques during the Early Rattanakosin Period (1782-1855)

#### 3.3.1 The Ban Khrua Mosque

“The Chams voluntary army bricked building in the old style built in the Reign of King Rama I. From this photo before demolished, the windows which were opened into the building, the large bricked wall as bearing wall to support the gable roof liked used in the religious building and the other buildings in the Early Rattanakosin Period. This mosque was demolished and built a new one around 1954-1955” (Umar Damrirert, 2543 cited in Adis Raksamani, 2000: 60).



Figure 36: The former Bann Khrua Mosque (Umar Damrirert cited in Adis Raksamani, “Multicultural Aspects of Mosques in Bangkok” in *Manusya; Journal of Humanities* 2008: 123)

#### 3.3.2 The Tonson<sup>25</sup> Mosque

The Tonson Mosque is the mosque for the Sunni sect located on the bank Bangkok Yai Canal since Ayutthaya Period. Therefore, it was called Kadi Yai according to its location- Bangkok Yai Canal. During the Reign of King Rama III, Luangkoshaisak (Nakhoda Ali, a closed royal officer of King Rama III) asked for the royal permission to transplant two pine trees from the royal palace to cultivate in front of the entrance of the mosque. Later, the pine trees were grown and became the landmark for the mosque. The mosque, then, was called the Tonson Mosque according to its landmark till today, when the mosque has no longer possessed any pine tree (Phattara Khan, 2007: 128-129, the Tonson mosque, 1955 cited in the Tonson mosque, 2001: 182).

Since the Tonson Mosque located at the hearth of the city during the Early Rattanakosin Period, many noble Muslim civil servants lived around the mosque. It is

<sup>25</sup> The pine tree in Thai



interesting that several prominent Muslim civil servants of both Shi'a and Sunni sects were buried together in the mausoleum of the Tonson Mosque. Such Muslim civil servants include the former Phraya Chularajmontri from the Shi'a sect from the first to the ninth Phraya Chularajmontri in the Rattanakosin Period and other high ranking Muslim noblemen from the Sunni sect (Phattara Khan, 2001: 41-64).

From the Ayutthaya Period to the present, there are three mosques being built on the bank Bangkok Yai Canal. One is the present Tonson Mosque. The others are two of the former mosques. Such former mosques are:

– **The 1<sup>st</sup> Tonson Mosque**

It was the teak wood building, elevated floor with the partition made of the woven bamboo stripes. Its dimension was 6\*8 meter liked the temple pavilion. The front elevation was roof covered space. Its dimension was 8\*4 meter (Phattara Khan, 2007: 133). The mosque architecture itself was built with the vernacular and traditional Thai architectural styles of the central part of Thailand at that time. Because of the declination of Ayutthaya, many Muslims migrated and settled down along the Chaopraya River including the Bangkok Yai Canal. During the Thonburi Period, some mosques located at the hearth of the city in the nearby area of the grand palace. These mosques and their cemeteries were used by the high ranking Muslim civil servants (Phattara Khan, 2007: 135-138). Moreover, there were many Muslims from other places who migrated to the community. The mosque later became too small for the number of worshippers. Based on this reason, Muslims in the community decided to build the new mosques in order to serve this reason.

– **The 2<sup>nd</sup> Tonson Mosque**



Figure 37: The 2<sup>nd</sup> Tonson Mosque during the Early Rattanakosin Period

(Source: [http://tonsonmosque.com/about\\_history.php](http://tonsonmosque.com/about_history.php) retrieved on 11<sup>th</sup> -8-2010).

Architectural elements of the mosque were:

“The Exterior was similarly to the Crown Prince palace in Thachang Wanglang high 7 wa<sup>26</sup> double roof, the building roof and the verandah roof wide 6 wa length 8 wa 2 sok<sup>27</sup>. The Verandah was outside with 7 poles, backside 5 poles. At the front elevation had extended the verandah from the building 2 wa. The basement was kamphaengkaew<sup>28</sup> high 23 wa from the building especially the outside was extended 2 wa wide 4 wa. In front of the boundary wall had 2 big square gate poles in which decorated by the carved wood” (the Tonson mosque, 1955 cited in the Tonson mosque, 2001: 179-182).



Figure 38: The painting of the 2<sup>nd</sup> Tonson Mosque during the Early Rattanakosin Period (Source: the front cover of the Tonson Mosque Muslim and the Ancestor during the three era: 2001).

As for the building hierarchy, at the beginning, the Tonson Mosque had the Cho-fah<sup>29</sup>. After King Rama III saw and misunderstood that it was a temple instead of a mosque. King Rama III, then, ordered the removal of the Cho-fah from the mosque in order to prevent further misunderstanding (the Tonson mosque, 1955 cited in the Tonson mosque, 2001: 181).

According to Nengnoi Saksri M.R., the building was divided into two parts. One was the principle building. Another part was the verandah with the windowed wall instead of an ordinary verandah as in the Buddhist monastery. The building was made in the reign of King Rama II and renovated from the late years of King Rama IV reign to the reign of King Rama V. The Verandah with the windowed wall was assumed to be renovated during the King Rama V reign. The kamphaengkaew in front of the building, which serves as the main entrance, was also assumed to be renovated in the reign of King Rama V.

<sup>26</sup> The Thai area metric unit 1sq.wa= 4 sq.m

<sup>27</sup> The Thai area metric unit 4 sok= 1 wa

<sup>28</sup> Sacred place boundary wall

<sup>29</sup> Hornlike finial on the roof ridge, representing the head of the garuda



The building pediment was made with stucco instead of wood as appeared in the early Rattanakosin style during the reign of King Rama I and II .This pediment was decorated by the floral stucco with the circle hole for a coat of arm at the center. The pediment decorated by the floral stucco was the dominant style during the reign of King Rama III as in The Nangshe Temple, whose pediment was decorated with Chinese junk boat in the middle. Furthermore, the outside edge of gable-end was the curved stucco as naga. Decoration by the floral stucco includes Naga-sadung in the wooden traditional Thai building as appeared in the temple pavilion, Wat Rahkang.



Figure 39: The 2<sup>nd</sup> Tonson mosque photograph (Source: Mr.Sukree Sarem)

This building was similar to a church and many architectural elements from the roof, the pediment, the stucco pillar, the arch gate and the boundary wall at the main entrance demonstrate that this architecture was built between the Early Rattanakosin Period and the reign of King Rama V.

It was assumed that the construction of the Tonson Mosque started in the reign of King Rama II with the building of the pediment decorated by stucco. It was later renovated the late years of King Rama III reign. Its walls and windows might be built in the reign of King Rama IV to the King Rama V (Naengnoi Suksri, M.R., 2001: 33-35).

According to Julispong Chularatana, the mosque architecture was the building built of brick in the Early Rattanakosin Period. It was not constructed to be a monastery, but had its architectural style been strongly influenced by the Buddhist monastery. The most important highlight was the pediment, which was built in a similar style to that of contemporary monastery built during the reign of King Rama II and III. Especially, the curve of the pediment was curved as the Naga-sadung which was similar to the pediment of the former monastery of Wat Chaleamphrakieat in Nonthaburi and the stucco was similar to the

floral stucco decorated in the pediment of Wat Kruevalvoraviharn, Bangkok. Both temples were built in the reign of King Rama III. This floral stucco form was developed from the Ayutthaya Period, which was influenced by the Rococo in C.17 Europe. The floral stucco of the mosque was the Islamic floral pattern, which is more graceful than the western art. It was influenced by the Islamic culture especially from Iran and India, which had the important role in the court of King Narai during Ayutthaya Period. The pattern was passed through the Early Rattanakosin Period as it enshires in the Tonson Mosque (Phattara Khan, 2007: 138-139).

### 3.3.2..1 The Former Mimbar of Tonson Mosque



Figure 40: The former mimbar of the Tonson Mosque

(Source: <http://www.geocities.com/musjidtonson/art05.html> retrieved on 31<sup>st</sup> -7-2009).

The former mimbar of the Tonson Mosque was a vault roof style. The gable was a pointed arch as the Arabian arts decorated with Thai architectural elements, Cho-fah, Bai-raka<sup>30</sup> and Hang-hong<sup>31</sup>. Cho-fah was the marble of pearl in lay in the leaves shape. Bai-raka was covered by the gilded leaves. Hang-hong was bigger than an ordinary Hang-hong curved with the three birds and bouquet. The center of the pediment was decorated with the three circle rings. The middle one is the Quran calligraphy gild with lai krajang, the Thai decoration element, decorated both the upper and the lower part of the vault roof. The other two circles were the pearl shell in the star shape circled with eight tiny stars per side (Musjidtonson, 2010: online).

<sup>30</sup> toothlike ridges on the sloping edges of a gable, represent the fin on the back of naga

<sup>31</sup> Small finials jutting out of the 2 corners of the gable





Figure 41: The Tonson mimbar pediment (Source: <http://www.geocities.com/musjidtonson/art05.html> retrieved on 31<sup>st</sup>-7-2009).

The four pillars supported the vault roof are the circle pillar lacquered with the light blue tiny mirror. The roof pillars decorated with the rectangle wood piece decorated with the star. The sitting place was decorated by the small lathed wood pillars. The Tonson mimbar is a combinable art with the Arabic art and the Thai arts. (Naengnoi suksri, M.R.2001: 40).

### 3.3.2.2 The Former Mihrab of the Tonson Mosque



Figure 42: The Former Mihrab of the Tonson Mosque

(Source: <http://www.geocities.com/musjidtonson/art06.html> retrieved on 31<sup>st</sup>-7-2009)

The design was similar to Thai pavilion (Sala) in small scale with rectangle plan. The Mihrab has six pillars, four for principle pillars and two for decorative pillars. The front elevation has no double roof shown that the Mihrab has to be housed against the wall. When viewing from the evidence, this Mihrab was probably built as a platform. Because, they broad to the board inlay pattern from the Thonburi period set by the back. The plank would be exceeded to be accessed. The floor board was cut out to remain the edge of the floor and the roof supported pillars of the Mihrab. Between the two pillar sides, one short plank used as the edges currently remains.

The mihrab was built in traditional Thai architectural style of Central Thailand and exemplified by slightly slanted six pillars. The pediment was decorated by the Thai architectural elements, Cho-fah, Bai-raka and Hang-hong including the three curved Cho-

fah, Bai- raka and Hang-hong as the three naga heads called huanaghahanghong(หัวนาคหางหงษ์). The central pediment was decorated with kanokchohangthoo(นกช่อหางโต) as in the late Ayuhthaya Period. Kanokchohangthoo (นกช่อหางโต) tail was the marble of peal in lay. On top of the axis were the moon and the star sign decorated by the pearl shell also.

Figure 43: The Tonson mihrab pediment

(Source: <http://www.geocities.com/musjidtonson/art06.html> retrieved on 31<sup>st</sup> -7-2009)



The highlights of the Tonson Mosque mihrab are the gable roof elements and the pediment decorated by Kanokchohangthoo(นกช่อหางโต), which represented the architectural style of Ayutthaya Period in a good combination with Islamic identity. The front roof was a wood structure called krajangthanpra(กระฉังฐานพระ) curved with krajangkampoo(กระฉังกำปoo) as the axis together with krajangjem(กระฉังเจิม) on the top and buaruan(บัวรวน) at the bottom. Moreover, krajangruan(กระฉังรวน) connected with the curved wood piece in sarai(ศาลาชาย) style attached with the pillar through the bottom as the decoration with sarairungpuaeng(ศาลาชายรวงผึ้ง) in the Thai architecture in general.



Figure 44: the former mihrab (left) and the former mimbar (right) of the Tonson Mosque

(Source: <http://www.geocities.com/musjidtonson/art06.html> retrieved on 31<sup>st</sup> -7-2009)



The four structural pillars supported the roof are the principle pillars and are specially decorated with Muklod (มุกลอด). However, the two back pillars were not decorated. The four pillars were decorated with the green light blue mirror. Considering all these architectural elements, it could be assumed that the Tonson Mosque's mihrab was built in the reign of King Rama II or since the late Ayutthaya Period (Naengnoi Suksri, M.R., 2001: 38-39).

Having compared in detail, the 2<sup>nd</sup> Tonson Mosque was presumably built in the Early Rattanakosin Period. Its architecture reflected the traditional style for the royal building at that time. The architecture of the mosque itself was similar to the Buddhist monastery in order to let people realized that mosque was also a sacred place as same as the monastery. Since, there were many Muslim high ranking Muslim civil servants lived in the community, they had the ability to build the building of Tonson Mosque with this style and got enough supported by the labourers and the craftsmen from the government and the private sectors. The mosque architecture reflects a combination of the Thai, Western and Islamic arts within a pluralist society as Bangkok.

### **3.3.3 The Bang Luang Mosque or Kadi Kaow**

The Bang Luang Mosque is located on the bank of Bangkok Yai Canal not far from the Tonson Mosque. Muslim in this community migrated from Ayutthaya since the city's declination. At the beginning, they lived in the Tonson community. Later, the community was overcrowded and the mosque could not stand for the increasing number of its worshippers. Therefore, the Bang Luang Mosque was built on the eastern part of Bang Luang Canal near the Tonson Mosque. The construction led by a Muslim millionaire in the community who was a maritime merchant between China and India (Ratchanee Sadpream, 1978 cited in Sawvanee Jitmoud, 2001: 96).

The Bang Luang Mosque was constructed by the architecture of the Buddhist monastery during the reign of King Rama II and III. The building was built of brick and was painted by white color. Hence, the Bang Luang Mosque was called the Kadi Kaow<sup>32</sup> according to its color.

---

<sup>32</sup> The white color in Thai



Figure 45: the Bang Luang Mosque

(Source: <http://www.thaiweekender.com/index.php/bangkoktrip1/Page-4.html>

retrieved on 13<sup>rd</sup>-8-10)

The mosque orientates to the East. It has stairs in both sides with handrail of a brick staircase (พลสิงห์). Its floor is paved with the cement tiles. The building is supported by the 30 porch pillars (เสาพาไล) with 12 windows.



Figure 46: the porch pillars (เสาพาไล) on the verandah

(Source: <http://www.pg.in.th/photo/view/link#438013>

retrieved on 13<sup>rd</sup>-8-10)

The pediment has three significant elements. Such elements are:

- The pediment frame is the Thai decorative pattern art (เครื่องลายทอง).
- The pediment leaves are the floral stucco with the farang kanyang leaves decorating pattern (ปูนปั้นลายก้านแย่งโมฝรั่งเทศ)
- The flowers are the puttan flowers (ดอกพุดตาน) exemplified the Chinese arts.



Western Rococo style of the C.17. The floral stucco of the mosque was Islamic floral pattern, which can be considered as more graceful than the western art. It was influenced by the Islamic culture especially from Iran and India, which played an important role in the court of King Narai in Ayutthaya Period. The pattern was passed through the Early Rattanakosin Period (Phattara Khan, 2007: 138-139).

Figure 47: The pediment of the Bang Luang Mosque

(Source: <http://maodoltee.multiply.com> retrieved on 25<sup>th</sup> -6-2010)



Figure 48: The pediment of Wat Ratchaorasaramratchavoraviharn, the monastery of King Rama III.

(The photo taken by the author on 13<sup>rd</sup> -7-08)

As for the interior, the curtain is used for a gender separation among worshippers. The wall was decorated by the Chinese bone ceramic bowls, in which Arabic calligraphy from the Quran were inscribed. The mirrors were hanged on the mosque's windows and door. The decorative style was similar to the decorative style of Buddhist monastery during the reign of King Rama III.

Figure 49: The wall was decorated by the Chinese bone ceramic bowls

(Source: <http://www.pg.in.th/photo/view/link#438009> retrieved on 13<sup>rd</sup> -8-10)





Figure 50: The interior of Bang Luang Mosque, whose windows were decorated by hanging mirrors.

(Source: <http://www.pg.in.th/photo/view/link#438006> retrieved on 13<sup>rd</sup> -8-10)

Figure 51: The interior of Wat Ratchaorasaramratchavoraviharn, the monastery of King Rama III, whose windows were also decorated by hanging mirrors. (The photo taken by the author on 13<sup>rd</sup> -7-08)



The mihrab was built by a Chinese merchant, who got married with a Muslim woman in the community and converted to be a Muslim. His name was Pook(พุก). Later, he was the founder of Pookpinyo family (ตระกูลพุกปิโย). He used gate façade of Wat Anongkraram as the model for the mihrab. (Sawvane Jitmoud 2001: 96).



Figure 52: The mihrab of the Bang Luang mosque

(Source: [www.birdeyview.multiply.com](http://www.birdeyview.multiply.com) retrieved on 25<sup>th</sup> -6-10)

The mihrab, therefore, is the gate façade in the Vimarn style (ทรงวิมาน) built by brick and gilded. The decoration of the mihrab could be divided into three parts. Such parts are:



- The bottom of the Mihrab were the Thai decorative pattern stucco with the floral stucco with the farang kanyang leaves decorating pattern (ปูนปั้นลายก้านแย่งโมฟรังเทศ) and the Puttan flowers (ดอกพุดตาน) which signify Chinese artistic influence.



Figure 53: The bottom of the mihrab

(Source: <http://www.pg.in.th/photo/view/link#437994> retrieved on 13<sup>rd</sup>-8-10)

- The column of the mihrab was decorated with the stained glass in the Phumkaobin pattern (ลายพุ่มข้าวบิณฑ์), the Rak roi pattern (ลายรักร้อย) and the Kaewchingduang pattern (ลายแก้วชิงดวง), which exemplify the Thai decorative influence.



Figure 54: The column and the top of the mihrab

(Source: <http://www.pg.in.th/photo/view/link#438003> retrieved on 13<sup>rd</sup>-8-10)

- The top of the mihrab is the Vimarn style (ทรงวิมาน) with three pediments decorated with the floral stucco with the Farang kanyang leaves decorating pattern (ปูนปั้นลายก้านแย่งโมฟรังเทศ), the Puttan flowers (ดอกพุดตาน) and the stained glasses. In the middle of the mihrab, the engraved plank was installed decorated with the Arabic calligraphy verses from the Holy Quran.



Figure 55: The engraved plank in the mihrab of the Bang Luang Mosque

(Source: [www.zong09.multiply.com](http://www.zong09.multiply.com) retrieved on 25<sup>th</sup> -6-10)

Having compared in detail, the architecture of the Bang Luang Mosque is similar to the royal pattern architectural style during the reign of King Rama III (บรมพุทธเจ้าที่สาม). This can be particularly seen from the style of its pediment, the porch pillars and its interior design.

#### 3.3.4 Kadi Chao-Sen

Kadi Chao-Sen is the sacred place of Shi'ite Muslims in Thailand. It plays an important role as a place to worship Allah, to solemnize ritual ceremony for Shi'ite imams and to be a center for the community. First, Kadi Chao-Sen was constructed at the center of the capital city of Ayutthaya. Its structure was similar to that well-known in Iran, because, the Muslim who built Kadi Chao-Sen came from Iran. However, it was collapsed when Ayutthaya was destroyed by the Burmese army. Kadi Chao-Sen, then, was reconstructed in Bangkok during the reign of King Rama I. There are three prominent mosques called Kadi, namely Kadi Luang built by Phraya Chularajmontri Konkaew, the first Chularajmontri in the Rattanakosin Period, Kadi Klang or Kadi lang built by Phraya Chularajmontri Akhayi, the second Chularajmontri in the reign of King Rama I, and Kadi Prai-na or Kadi Nork. Kadi Luang had been patronaged by the Kings in the Chakri Dynasty since King Rama I and then the name Kadi Luang was changed to Kudi Luang Mosque. The name of Kadi Klang was also changed to Kudi Charoen Pas Mosque in the reign of King Rama VI. The name of Kadi Nork was changed to the Dinfallah Mosque after the 1947 mosque Act was released as well (Julispong Chularatana, 2009: 143).



### The Definition and the Meaning of “Kadi”

Kadi is used to name religious building of Shi’a sect Muslim. Later, it was used to call the religious architectures, which had the same form of Kadi. According to Julispong Chularatana, the origins of the word “Kadi” in Thai could be classified as followed.

- It was originated from the Persian word “Kate” (กะเต). Its meaning is the throne or the place of Chao-Sen.
- It was originated from the Arabic and the Persian word “Qadi” (กาดี). The meaning is the Judge.
- It was originated from the Thai word “Kuti” (กู่ตี).
- It was originated from the Arabic word “Gadir Khumm” (กะดีร์คุม), which is a sub district between the holy cities of Mecca and Medina, Saudi Arabia. The Shi’a Muslim believe that Gadir Khumm is the place that Imam Ali was appointed to be one of the first four Caliph<sup>33</sup>. They assume that their worship places are in this sacred sub-district. However, the Persian language has a word that sounds similar to Gadir (กะดีร์). It is Gadir (กะดีร์), which means the order or command related to Allah. For instance, Gadir Tallah (กะดีร์ตลาล), which means the power of Allah (Julispong Chularatana, 2009: 164-165).

As for the Shi’a worship places, the official word for it is Imambara. It comes from the Arabic word “Imam” and the Urdu<sup>34</sup> word “Bara”, which means a house. Thus, Imambara means the house of Imam (Julispong Chularatana, 2009: 165).

Kadi Chao-Sen was rebuilt in the reign of King Rama I, At the beginning, this building was not big. It was later extended in the later years of King Rama II reign by Phraya Worachetpakdi, Chularajmontri in the reign of King Rama II.

<sup>33</sup> Caliph means successor. A Caliph is a leader of the Muslim nation. After Prophet Muhammed (SAW) died there came after him numerous successors who were called Caliph The famous first four Caliphs are: Abu Bakr, Umar, Uthman and Ali.

<sup>34</sup> There is the language of the Indian Muslim. It uses the Arabic alphabets. There was influent by the Persian language before the coming of Islam in India. Now, there is used in Muslim countries in the central Asia, Pakistan Kashmir and Muslim in India (Julispong Chularatana 2009: 164-165).

“As for the new Kadi occasion, I would like to tell you as mentioned by the senior citizen that Kadi was not high –Kadi Chao-Sen-and the shadat floor had only one floor as same as in Kadi Lang-Kadi Charoen Pas. All three elevations had no step called Tubuttara Step and the three walls were made of woven bamboo strips only. The former Kadi, therefore, was reconstructed by changed Kadi pillar 10 pillars, the front verandah pillar four pillars and elevated higher around two meter. Moreover, the new walls were built by brick and mortar added three steps in the back side and built outside the three sides of the verandah in which had the panel cement column but, the Kadi upper wall were the old wall .While the Kadi wall elevated, this wall was lower than usual. Thus, he added more wall carved with Manankaen-a pattern style.” (The Memorial Diary of Phraya Chularajmontri(San)cited in Julispong Chularatana, “Kadi Chaosen Shi’ite Muslim sacred place in Rattanakosin period” in Journal of Thai Studies 2009 : 168-169).



Figure 56: The Kadi Luang Mosque is now the Navy Assembly Hall

(Photo taken during the Reign of King Rama V and VI)

(Source the national archives cited in the Memorial Diary of Phrayachularajmontri (San) cited in Julispong Chularatana, “Kadi Chao-Sen Shi’ite Muslim sacred place in Rattanakosin period” in Journal of Thai Studies 2009: 16

Moreover, Kadi Chaosen was renovated by elevated the inside Kadi walls *another* step call “ *Shadat level* ” meant the heaven floor to house the Chaosen ritual ceremony Hall or called “ *Rong Paanya* ” (โรงป้านยา) . In the reign of King Rama III, the Kadi was renovated once again by adding the wall and the front courtyard for the Muharram ceremony by Phraya Chularajmortri (Tuan), who was promoted to be Phrayavorachetpakdi, the director of the



Krom Tha Khwa Department and Pra Rajsettee (Nam), his son, who was promoted to be Phrayachularajmontri. Both of them were the senior noblemen who played important roles in the court. Moreover, they were related to King Rama III through the King's mother. This might be another reason for renovating the Kadi Chao-Sen in this period. Thus, the renovation was the grand process in order to psymbolize the high hierarchical position of the leaders of Chao-Sen community in the reign of King Rama II and III (Julispong Chularatana, 2009: 169-170).

The Kadi Chao-Sen was grand renovated once again in 1907 in the reign of King Rama V by Phraya Chularajmontri(Sin). During this reign, the Kadi Chao-Sen was given the name the "Royal Kadi". Since, the Kadi was patronized by the Kings of the Chakri Dynasty. First, the Kadi roof was changed in 1901 during the grand renovation in 1907 and finished in 1908. The diary of Ms.Aornanong Ahmadchula, a daughter of Phraya Chularajmontri (San), mentioned about this as the following:

"During the period of Phraya Chularajmontri (Sin), there was the grand and the last renovation to improve the aesthetic of the building in order to the fashion of the period. For instance, the floors were paved with stone instead of built by brick. In addition, the upper floor was paved with the western marble inlay with colorful watermark. The lower floor, the inside verandah floor were pave by stone and the outside verandah floor was paved by polished cement. As per the roof, there was changed from the Thai tile to the cement corrugated roof. Both interior and exterior ceiling were ceiled. The building was colored by the oil paint. The arch was added to all windows decorated by the stucco of the Kanok pattern .The entrance arch was added in the center of the building. Its engraved pattern was reproduced form the Apisekduisit Mansion in the Dusit Mansion according to the royal permission from King Rama V. Besides, the marble for paving the upper floor was the Marble from the Anandhasamakom Throne Hall which was constructing at that time." (Julispong Chularatana, 2009: 171).



Figure 57, 58: The entrance of the Apisekduisit Mansion (left) The Apisekduisit Mansion built in 1903 during the Reign of King Rama V and influenced by the Moorish architecture (right)

(The Photo taken by the author on 11<sup>st</sup> -5-08)

One of the significant reasons for leading to the renovation of the Chao-Sen Kadi during the reign of King Rama V was that the Kadi was patronized by the Kings and the King and the high ranking royalties often went to see the Muharram ceremony there. The renovation was done to enhance the dignity of his majesty the King. Therefore, Kadi Luang had a higher hierarchical than other Kadi Chao-Sen in Bangkok (Julispong Chularatana, 2009: 171).

Not only was the Kadi Luang constructed in the Rattanakosin Period, two other Kadi were also built during the time. Such Kadis were the Kadi Lang or the Kadi Klang and the Kadi Nok or the Kadi Plaina. The Kadi Lang was located near the Kadi Luang demonstrated by their names, which were both associated with their location. The Kadi Luang situated in the North of the Chaophraya River and was called Kadi Bon. On the other hands, the Kadi Lang was located in the South of the river. The Grand Palace of Thonburi was presumably used to mark the Kadi's direction, because, the palace situates between those two Kadis with the Kadi Bon was located in the North and the Kadi Lang located in the South.

The Kadi Lang was built by Phraya Chularajmontri (Akayi), who was a half-brother of Phrayachularajmontri (Konkaew), the first Chularajmontri during the Reign of King Rama I. He was later appointed to be Chularajmontri after the death of his brother. Phrayachularajmontri (Akayi) built the Kadi Lang in his own land on the bank of the Bangkok Yai canal in the later years of the reign of King Rama I. Therefore, the kadi was different from the Kadi Luang, since the Kadi Luang land was contributed by King Rama I



and as a consequence, it can be considered as the Royal Kadi. Later, another Kadi was built in the South, it was the Kadi Nok or the Kadi Plai Na. Hence, the Kadi Lang was called Kadi Klang according to its location which was between the Kadi Bon and the Kadi Plai Na (Julispong Chularatana, 2009: 176).

The Kadi Lang construction was reproduced from the Kadi Luang, which was remaked from the Kadi Thong during the Ayutthaya Period. During the later years of the reign of King Rama VI and the reign of King Rama VII, the entrance arch of Kadi Lang was still not built as that of the Kadi Luang. The arch was built during 1920-1930, when Mr. Aun Akayi became the Kadi director. The Kadi Lang has been supervised by the family of Phrayachularajmontri (Akayi) (Julispong Chularatana, 2009: 176-177).

During the reign of King Rama VI, in 1912, the bridge across the Bangkok Yai Canal was built following with the extended roads and the land transportation. The bridge was called Charoen Pas 33 Bridge. There was inaugurated by King Rama VI on 2<sup>nd</sup> January, 1913. Later, the Kadi Lang was called the Kadi Charoen Pas till nowadays in association with the bridge name (Julispong Chularatana, 2009: 177).



Figure59: Kadi Charoen Pas or Kadi Klang built during the Early Rattanakosin Period: Chatri Nondhrket 2002 cited in the Memorial Diary of Phraya Chularajmontri (San) cited in Julispong Chularatana, “Kadi Chao-Sen Shi’ite Muslim sacred place in Rattanakosin period” in Journal of Thai Studies 2009: 178)

As a result of the enforcement of the Mosque Act in 1947, whose 4<sup>th</sup> section stated that “Mosque is the place for the Islamic believers who have the legally rights to perform their Islamic ritual on Friday commonly”, mosques including the Shi’a kadi had to be legally registered. Therefore, the Kadi Luang was registered as the Kadi Luang Mosque on 29<sup>th</sup>

August, 1909. Kadi Plaina or Kadi nok was registered as the Dilfallah Mosque on 14<sup>th</sup> October, 1952.

As for the Kadi Lang, the status was different from other kadis. Because, the land was registered as trust since 25<sup>th</sup> August, 1916 by a former landlord in order to be able to use the benefits from the land for religious purpose. However, the Trust Act was later canceled. The Kadi Lang was called the Kadi Charoen Pas until nowadays (Julispong Chularatana, 2009: 178-9-179).



Figure 60: The Kadi Charoen Pas or Kadi Klang, which was built during the Early Rattanakosin Period

(Source: Sawvane Jitmoud 2001: 96)

The Kudi Chao-Sen in the Rattanakosin Period including the former Kadi Luang which was built during the reign of King Rama III and the Kadi Charoen Pas before the most recent renovation in 2006, were reproduced from the Kadi Chao-Sen during the Ayutthaya Period. Their architectural style was similar to religious buildings and houses in the Mazandaran district and the mausoleum of Shaikh Zahed Gilani located in Gilan district, Caspian Sea Region, Iran. It could be assumed that Kadi Chao-Sen or Imambara of the Shi'a sect in Thailand were reproduced from the vernacular architecture of the hometown of Sheikh Ahmad near Caspian Sea, Iran. (Julispong Chularatana, 2009: 178-9-179).

According to Julispong Chularatana, Sheikh Ahmad possibly came from Kun, Asterabad district near the Caspian Sea. This district was included as part of the Masandahran in C.19 and just separated to be the Kulistan in 1937. Its geography characterizes by terrains and the valleys. The climate is warm and humid according to frequent monsoon from the Caspian Sea. Hence, the architecture in this region is different from other parts of Iran. From the vernacular house to the religious buildings, the architecture of the area is characterized by the gable hip roof with cantilevered roof in order to drain the rain water well (Julispong Chularatana, 2009: 179-180).



Figure 61: the Mausoleum of Shaikh Zahed Gilani located in Gilan district, Caspian Sea Region, Iran.



(Source: Julispong Chularatana 2009: 182).

The architectural style of Kudi Chao-Sen or the Shi'ite Muslim sacred places in Thailand, was similar to the vernacular architecture in the Caspian Sea Region in Iran. Although, the Kudi Chao-Sen's architecture modified to be more complicated through the lay out plan and roof style, however, it is still similar to the Iranian architectural style of the Caspian Sea Region belonging to the same kind of climate. As mentioned by a foreigner, the Moor houses in Siam were built by brick (Juris Julispong, 2009: 180-181).



Figure 62: The Imam Sadae Shi'ite Muslim sacred place, *Masadaran* Caspian Sea Region Iran : the National Library, Tehran, The Islamic Republic of Iran cited in the Memorial Diary of Phrayachularajmontri(San) cited in Julispong Chularatana, "Kadi Chaosen Shi'ite Muslim sacred place in Rattanakosin period" in Journal of Thai Studies 2009 : 180)

Since the reign of King Rama VI, The areas nearby the Kadi Luang have been hosted various departments of the Royal Thai Navy. The Kadi Luang, therefore, was located in the strategic area. After World War II in 1945, the Kadi Luang was expropriated by the Royal Thai Navy in order to unite the Navy land between the Royal Thai Naval Institute and the

Hydrographic department together. The Kadi Luang was then moved to the new area on Phrannok Road, Bangkok Noi District. Nowadays, the Kudi Luang was demolished and the new Kadi was later built in the Middle Eastern architectural style East (Julispong Chularatana, 2009: 181).

In 2002, the Kadi Charoen Pas was renovated and extended. The renovation was finished in 2004. The new Kadi architecture is similar to the old one. Moreover, it is the only Kadi, which could preserve the originality of the Kadi in the Rattanakosin Period. (Julispong Chularatana 2009: 181).

Nowadays, there are four Kadis of the Shi'a sect in the nearby area of the Thonburi Palace. Such Kadies are:

- The Kadi Luang or Kadi Chao-Sen is located on Phrannok Road, Bangkok Noi district.
- The Phadungdham Islam Mosque was located between the former Kadi Luang and Wat Kruevalvoraviaharn. In 1943, it was expropriated to the Royal Thai Navy. Since then, the mosque was moved to Trok Wathingratthanaram on Islaphab Road, Bangkok Yai District.
- The Dilfallah Mosque-Kadi Nok or Kadi Plai Na- is located on the Islaphab Road near Trok Wat Ratchsittharam, Bangkok Yai District.
- The Kadi Charoen Pas or Kadi Lang is located on Islaphab Road, Bangkok Yai district near the Thonburi Rajabhat University.



Figure 63: The Kadi Charoen Pas Nowadays

(Source:<http://alfatihoun.edaama.org/AI%20Fatihoun/Galleries%20Files/Thailand/Thailand%2001/imagepages/image14.html> retrieved on 25<sup>th</sup> -6-10)



In the conclusion, Kadi Chao-Sen architecture in the Rattanakosin Period is similar to architectural style of the Caspian Sea Region, Iran which is homeland of Sheikh Ahmad. Furthermore, the region shares similar climate with Siam. This architectural style was reproduced to the Kadi in the Ayutthaya Period and passed through to the kadi in the Rattanakosin period. This reproduction was enhanced by the habit of cultural preservation of the Muslim in the Kadi communities and the strong patronage from the royal court. The principle construction material was wood, although, marble, cement and other materials have been used sometimes following the fashion of the period.

As for the Malays Muslim being captive during the reign of King Rama I and III, some w lived in the outskirts of the city such as the Klongtan and the Mahanak Muslim communities. Others lived in Thonburi such as the Suanplu and the Bannsomdej Muslim communities. At the beginning, their mosques were constructed by the Thai vernacular architecture. Later, the mosques were built by brick in the style which was similar to the Buddhist monastery at that time. Nowadays, only the Bang Luang mosque still exemplifies the architectural style of the period.

A closed observation shows that the mosques were built by the vernacular architect with bamboo and wood as the major construction materials. As per some prominent Muslim communities, their mosques were built by the Thai monastery architecture in order that they were undeniably recognized the sacred place. The example of such mosques includes the Bang Luang Mosque and the Tonson Mosque. Besides, there are many mosques named Kadi which sound similarly to Kuti (กุฏิ), a house for Buddhist priests in a monastery. For instance, Kadi Kaow and Kadi Yai.

As for Shi'a sect's mosques, they were built by the architecture of the Caspian Sea Region, Iran, which was the birthplace of Sheik Ahmad and whose climate is similar to Siam. A prominent example is the Kadi Chao-Sen Mosque.

## Chapter IV

### The Mosque in the Modernization Period (1855-1932)

Since Siam entered into the world economic system after the conclusion of Bowring treaty (1855), the Siamese society has been modernized in many aspects including education, sciences and technology and the administration. The main reason underlying the modernization was to ensure the country's freedom in the wake of colonialism. Because of the liberalized foreign trade and the establishment of the full extraterritorial powers in the Kingdom, many foreigners came to the Kingdom, especially to the capital city for commercial and other purposes.

As for the modernization of Siamese architecture, many foreign architects and engineers were hired to design and construct Western style architecture, especially those from Italy. Most of their works were the royal and the government buildings such as Anandhasamakom Throne Hall and the former Department of Public Works Building. The westernized architectural style, however, had a great influence over the private buildings as well. Mosque was one of those buildings. Some mosques were strongly influenced by this trend, for instance, the Bang O Mosque.



Figure 64, 65: The former Department of Public Works Building (left) (Photo taken by the author on 3-9-08).and the Anandhasamakom Throne Hall (right) (Photo taken by the author on 11-5-08).

In the reign of King Rama VI, since Siam entered into the world economic system in 1855, important Siamese merchandises were rice, teak, rubber and tin. As the result, some Muslim communities became more prosperous because of their member's ability to adopt well and to exploit the chance associated with foreign trade. A distinct example was the Bang



O Muslim community located along the Chaopraya Riverside, which turned itself well to become an important timber merchant community. Therefore, the Bang O Mosque was later constructed by the European-architectural style to represent high social status and modernity of the community and its members. After that, the Bang O community also subsidized construction cost of other mosques in the rural area of Bangkok, such as the Kamalul-Islam Mosque (Adis Raksamani, 2008: 123-125).

Moreover, the development of transportation technology led to a significant advance in the maritime business. Muslim could go to perform Hajj and go to study Islamic teachings in the birthplace of Islam in a more convenient than in the past. The numbers of Thai studying and living in Saudi Arabia were increasing, according to the Thai population survey in the Kingdom of Saudi Arabia in 1956. There were 679 Thais in Saudi Arabia at the time and all of them were students (NA 3.1.4.19/52 documents of ministry of interior on the assistance for Thai Muslim to perform their religion rituals in Mecca on 21<sup>st</sup> December, 1955- 11<sup>st</sup> August 1960 cited in Numan Hajimasae, 2008:14).

In the time prior to the time period, it took more than three months for going back and forth from Mecca. The modernization of transportation technology allowed the Muslim to spend more time in Mecca during their Hajj, the more time the Muslim spent in Mecca, the more they could perceive various aspects of Islam including the architectural style in that place. Therefore, some Muslim community mosques were increasingly influence by the architectural style of the Middle East. The Darul-Abidin Mosque located in Trok Chan, Yannawa district near the Bangkok Port is an example of such mosques. This mosque was built by imitating the Ottoman style of the minarets of the Haram Mosque in Mecca (Adis Raksamani, 2008: 126).

#### **4.1 Muslim in Bangkok during the Modernization Period (1855-1932)**

Apart from the previous groups of Muslims, there was the new group of Muslims who came to Bangkok during this time. There were Muslim groups under the colonial subjects such as the French, the English and the Dutch subjects. Western nations<sup>35</sup> increasingly entered into Siam and Southeast for commercial and political purposes. According to this reason, more and more foreign merchants, most of whom were the colonial nations subjects,

<sup>35</sup> The western nations contracted with Siam during the Reign of the King Rama IV (1851-1868) were The United Kingdom, The United States of America, France, Denmark, Portugal, The Netherlands, Germany, Sweden, Norway, Belgium and Italy (Sawvane Jitmoud, 1988: 145).

came to Siam including the Muslim. Most of the Muslim merchants were from India and others countries from South and Southeast Asia.

According to the treaties between Siam and the Western nations, the colonial subjects could have a luxury of getting the more convenient life and work, because of the extraterritorial rights in terms of their settlement, their belief and the legal jurisdiction. Many foreign Muslims, therefore, gave consent to be the colonial subjects of European countries such as Great Britain, France, the Netherlands and Portugal, before coming to Siam (Ratchani Sadpream, 1969 cited in Sawvane Jitmoud, 1988: 145-146).

Since Bangkok is the center of the Thai administration, commerce and social matters, it has been the first preferred destination of most foreign Muslims being the colonial nations subjects. Most of them settled in Bangrak, Mahanak, Ratchawong, Silom, Samsen, Hualampong, Worachak and Yaowaratch areas (Ratchani Sadpream, 1969 cited in Sawvane Jitmoud, 1988: 147-148).

#### **4.1.1 Muslim under the Extraterritorial Powers**

A number of new groups of Muslims in Bangkok increased in importance during this time the as a result Bowring Treaty (1855). Such Muslims were:

##### **4.1.1.1 The Indian Muslim Merchants under the British Subjects**

The first group of the new-coming Indian Muslim merchants was wealthy. They were the owners of such stores as the Abdulrahim store in Fueang Nakhon road, the Ahmad Ibrahim Nana store in Ratchwong Road, the Nakhoda<sup>36</sup> Ismail store<sup>37</sup> in Wat Koh<sup>38</sup>, Yaowarat area (Ratchani Sadpream, 1969 cited in Sawvane Jitmoud, 1988: 148-149), and some fabric stores such as the Wasi store, the Malbary store and the Maskati company<sup>39</sup> (1856) in Ratchawong Pier area (Prapassorn Posrithong, 2007: 180-184)

---

<sup>36</sup> The position of the trading fleet means 'ship master' in Arabic (Julispong Chularatana, 2007: 90).

<sup>37</sup> Apart from the trading business, it had the maritime business between Singapore and Siam.

<sup>38</sup> Wat Samphantawongsaram Woramahaviharn, Samphantawong District, Bangkok.

<sup>39</sup> Found by Nakhoda Abdulyeb Esmailji (A.T.E.) Maskati (1832-1898) one of two important Nakhodas who were the fabric merchants during the Reign of King Rama V .One was Nakhoda Abdulyeb Esmailji. Another was Nakhoda Aminluddin Mohammad.



Most of them were sunni Muslims who were the British subjects. Their communities located around the Haroon Mosque near the French Embassy, the Wat Koh Mosque in Samphanthawong and the Kuwatil-Islam Mosque or Tuek Daeng Mosque (1859).

As for the Indian Shi'a Muslim mosque, the Seifi Mosque was built by the Muskati family. Moreover, the Bora Group from Indian Shi'a Muslim textile trader family from Surat India also constructed the Tuek Khao Mosque. The name came from the fact that there were white warehouses in front of the mosque along the Chaopraya river bank. (Prapassorn Posrithong, 2007: 181).

#### 4.1.1.2 The Javanese Muslim under the Netherlands Subjects

The first Javanese Muslim who was the Dutch subjects came to Siam in 1862 (๒๓๒๕.๓.๓. 6/5958 cited in Kannikar Chuthamas Sumali, 1998:35). Until in 1868, the reign of King Rama V, the number of Javanese Muslims who were the Dutch subjects coming to Siam were 162. They came to Siam because of such reason as the war in Sumatra during 1873 and 1903, the fight for independence and severe economic problem. Their allowances were much less in Java than in Siam around three times (Kannikar Chuthamas Sumali, 1998:36-37). After the third royal visit to Java of King Rama V in 1901, two Javanese came to Siam to work as the gardeners for Suan Dusit Royal Garden and Suan Khaodinvana<sup>40</sup> (Kannikar Chuthamas Sumali, 1998:56).

Their communities included those surrounding the Yawa mosque (1894), in Soi Rong Namkang Sathon district which was influenced by the mosque architecture from the central part of Java Island and the Bayan Mosque in Wat Phrayakrai. The Darul-Abidin Mosque in Trok Chan, where Javanese and Malays Muslim have lived together, the Ban O Mosque in Bang Rak and the Indonesia Mosque also exemplify the Javanese Muslim communities (Kannikar Chuthamas Sumali, 1998: 85-93).

---

<sup>40</sup> Dusit Zoo

#### 4.1.1.3 The Siamese Muslim who Converted to the Western Subjects under the Extraterritorial Powers

According to various benefits of becoming a western subject including the extraterritorial rights and the exempt from the Siamese conscription, some Siamese Muslims converted to be the Western subjects at the time.

In association with the aforementioned exchanged of land between the one, where the Bangkok Noi Railway Station was built and the one, where The Bangkok Noi Mosque was constructed, the copy letter No.2479 V. Ad. of K. Bethrg, Director General of Railways to King Rama V on 26<sup>th</sup> March 1900, he mentioned that the Muslim in this area were the British Subjects (Archives King Rama V No. ๙.4 ๓/8 documents of ministry of transportation). Moreover, the first mosque was financially supported by 30 Siamese Muslims and 16 Western subject Muslims (Letter No.47/2812 on 13rd July 1900, Archives King Rama V No. ๙.4 ๓/8 documents of ministry of transportation ). According to another letter, King Rma V was afraided that if His Majesty Government exchanged the land to the British Subject Muslim, the land might belong to the British government (the replied letter to the Prince Narissara Nuwatthiwong on 13<sup>rd</sup> July 1900, Archives King Rama V No. ๙.4 ๓/8 documents of ministry of transportation). The Muslim who converted to be the Western subject increased in number in many other Muslim communities such as Bang O community and Mahanak community as well.



Figure 66: The floating houses along Bangkok Noi Canal located opposite to the water tank of the Bangkoknoi Railway Station ( NA code n. WH. 2/9 cited in Kusuma Laksamani 2007:

16).



## 4.2 Mosques in Bangkok during the Modernization Period (1855-1932)

They could be divided into four categories. Such categories are:

### 4.2.1 Mosques built by the Thai Architecture

#### 4.2.1.1 The Ansooris Sunnah (Royal) Mosque or the Bangkok Noi Mosque.

##### 4.2.1.1.1 The 1<sup>st</sup> Bangkok Noi Mosque.

Since the time before the reign of King Rama V, one Muslim community was established on the mouth of Bangkok Noi Canal and the Chaopraya River. Its members came from the Ayutthaya since the declination of the city and lived there as Khaek Pae. Their ancestors were the Arabic Muslim from Hadhramaut<sup>41</sup> (Sawwanee Jitmuad, 2001: 97), who came to Siam since the Ayutthaya Period.

As for the 1<sup>st</sup> Bangkok Noi mosque, there remains no architectural evidence to be seen at present (Kusuma Laksamani, 2007:22). However, an evidence from the letter of the Minister of the Public Works to King Rama V mentioned that the land of the 1<sup>st</sup> mosque on the South was approximately 800 square wa larger than the land of the 2<sup>nd</sup> mosque on the north. Furthermore, the letter no. 47/2812 to the Minister of Public Works on 13<sup>rd</sup> August, 1900, from Prince Narissaranuwatthiwong, mentioned that there were 46 Siamese Muslims and 30 Muslims of the Western subjects- the British and the French subjects who contributed their money to build the 1<sup>st</sup> mosque (Archives King Rama V No. ๙.4 ๙/8 documents of ministry of transportation). Besides, the acceptant letter no. 41 of the Secretarial Court Department from Prince Narissaranuwatthiwong on 17<sup>TH</sup> August, 1901, mentioned that the Muslim in the Bangkok Noi community asked for the usage of the whole wood and brick from the previous mosque following the Islamic teaching (Archives King Rama V No. ๙.4 ๙/8 documents of ministry of transportation).

Above all, the 1<sup>st</sup> Bangkok Noi Mosque was assumed to be built by brick and wood in the same fashion with other buildings during that time. Perhaps, the principle construction was the bearing wall built by brick and decorated by wood.

---

<sup>41</sup> Now located in Yemen

#### 4.4.1.1.2 The 2<sup>nd</sup> Bangkok Noi Mosque.

In association with the construction of the Bangkok Noi Railway Station, the Bangkok Noi Muslim community moved across the Bangkok Noi Canal to the North. According to the Royal Declaration for the Mosque of Sunni Muslim construction on 28<sup>th</sup> August, 1901, it was mentioned that because the construction of the royal railway from Bangkok to Petchburi had to pass the mosque for the Sunni Muslim, King Rama V commanded the new mosque, which was more aesthetic than the old one to be built. The mosque area was 33 wa length and 14 wa 2 sok width (Archives King Rama V No. ๙.4 ๓/8 documents of ministry of transportation).



Figure 67: The inscribed stone of the Royal Declaration for the mosque of Sunnah Muslim construction on the South Gate of the Ansorris Sunnah (Royal) Mosque or the Bangkok Noi Mosque

(Photo taken by the author on 6-3-10).

The letter to King Rama V from Prince Narissaranuwatthiwong, the Minister of the Public Works, on 16<sup>TH</sup> August, 1901, mentioned about the submission of the mosque construction drawing which was done by the Minister of the Public Works.

Figure 68: The 2<sup>nd</sup> Bangkok Noi Mosque view from the Bangkok Noi Railway Station

(Source: NA ๙.033 น.ร.ญ. 78/22 (1) cited in Kusuma Laksamani 2007: 25)





Involving documents in the National Archives show that the mosque building was not enormous. However, IT was the graceful two storey building, which was built by brick and faced the Bangkok Noi Canal. The entrance elevation was the three storey building which seemed like the tower with the hip roof. The building was laid from the East to the West with the pediment and the pinion as in the Thai architecture. The windows were in arch form as in the Islamic architecture and decorated with the Thai patterns. Especially, the tower was similar to the small pediment placed in front of the main one (เบ็บบบง). The west direction, the Qiblah direction, which had a portico which was the mihrab was added to the building. The mosque has two entrances. One The South entrance faced the Bangkok Noi Canal, while the East entrance faced the community. As for the mosque usage, the basement was used for obligatory prayers five times a day. The second floor was used for special prayers such as the congregation prayer, the Eid Fitri and the Eid Adha prayer (Kusuma Laksamani, 2007: 40-41).



Figure 69: The extend picture of the 2<sup>nd</sup> Bangkok Noi Mosque viewed from the Bangkok Noi Railway Station

(Source: Kusuma Laksamani, 2007: 41)

Figure 70: The Photo taken from the Ratchakarun School in the Mosque compound, seeing the 2<sup>nd</sup> Bangkok Noi Mosque as its background

(Source: Kusuma Laksamani, 2007: 57)



Therefore, the 2<sup>nd</sup> Bangkok Noi Mosque was designed and constructed with the Thai architecture as it was a fashion of the period. It was later added with some ornaments from the Islamic architecture.

The mosque, indeed, is the center of the Muslim communities on the mouth of the Bangkok Noi Canal in front of Wat Suwannaram. There were many floating houses and ordinary houses of the Muslim settled in this area together with those of their Buddhist neighbors. Such communities are: Na Kadi (หน้ากระตี่) which was the village in the mosque compound, Ban Saphan Yao (บ้านสะพานยาว) near the royal barge house, Ban Koh (บ้านเกาะ) near the Arunamarin Bridge, Ban Na Talad (บ้านหน้าตลาด) located at the Wat Suwannaram market, Ban Na Amphor (บ้านหน้าอำเภอบางกอกน้อย) opposite to the Bangkok Noi District as well as Ban Na Wat Thong and Ban Nai located opposite the Wat Suwannaram. The Bangkok Noi Mosque situates on the mouth of Bangkok Noi Canal. Its territory covers the area from the Phra Pinklao Bridge to the Wat Suwannaram. In the past, those communities were well known about mattress making (Kusuma Laksamani, 2007: 43-44).

After the mosque was built, the community leaders intended to establish a school for the principle and the religious educational purposes. At the beginning, the government suggested to use the basement storey of the mosque as the school. Later, the increasing number of student caused the inconvenience for the school education. Hence, in February 1906, Hajji Abdul Karim Kareme and other members of the community appealed for the unoccupied land in the West of the mosque for building the school (Archives King Rama V No. ๓.4 ๖/8 documents of ministry of transportation, Kusuma Laksamani, 2007: 44-45).

After his return from the 2<sup>nd</sup> royal voyage to Europe in November 1907, on 13<sup>th</sup> January, 1907 (Rattanakosinsok 126<sup>42</sup> which was still the same year) King Rama V gave the community land for building the school (Archives King Rama V No. ๓.4 ๖/8 documents of ministry of transportation).

<sup>42</sup> Rattanakosinsok was the era of the Chakri Dynasty started from the establishment year of the dynasty as the 1<sup>st</sup> and counted from the 1<sup>st</sup> of April. It was created by King Rama V in 1888 and used until the Reign of King Rama VI on 21<sup>st</sup> February 1912. Before changed the official year to the Buddhist Era (B.E.).



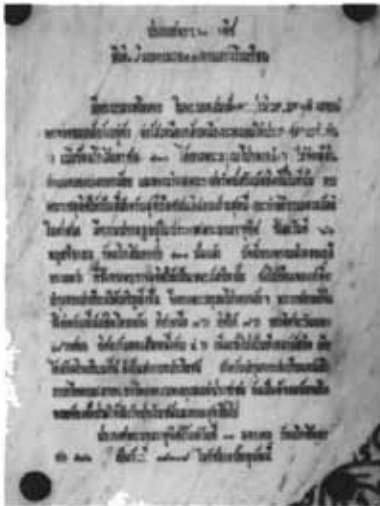


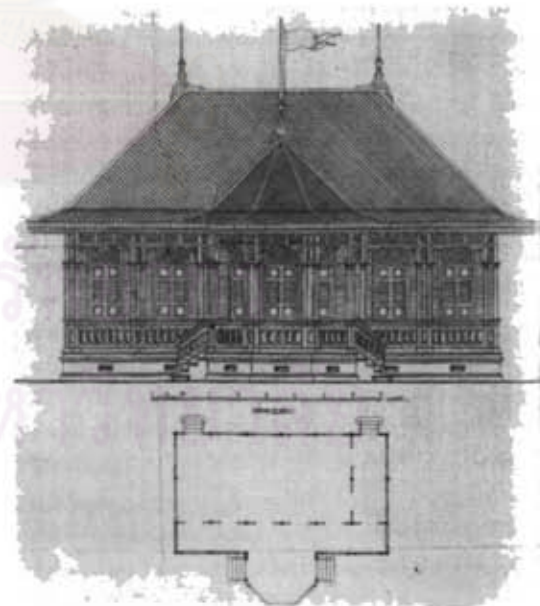
Figure 71: The inscribed stone of the Royal Declaration for the school of Sunni Muslim Construction on the South Gate of the Bangkok Noi Mosque

(Photo taken by the author on 6-3-10).

According to the National Archives in 1906, the architect of the school did not appear in any documents. The school was a one storey wooden building having the hip roof and the octagon arch as the entrance arch with the flag pole on the arch. The fretwork was the gingerbread style similarly to other buildings in the period. An example of such building was the Vimanmeak Mansion, whose architectural style was the combination between the Victorian and the applied Thai style. The windows were the louver with a void (ช่องลม) over the window. The eaves were the ruff. The brick foundation had the voids around. The cornice (บัว) was decorated as the Thai architecture (Kusuma Laksamani, 2007: 53).

Figure 72: The blueprint of the Ratchakarun School

(Source: Document from the National Archives cited in Kusuma Laksamani, 2007: 54)



At the beginning, the school was named Madarasahtul Hamadiyah. Its literal meaning was the school of the blessing. According to the school alumni reunion book in 1948, it was mentioned that the school was named after the name of Sultan Abdul Hamid II of the

Ottoman Empire. This is because the Sultan was recognized as the patronage of Islamic education throughout the world. As for Siam, Sultan Abdul Hamid II gave 118 books of Quran for distributing to the Muslim communities including the School of the Bangkok Noi Mosque (Archives King Rama V No. ๙.4 ๔./8 Documents of Ministry of Transportation- the appealed letter from Mr. Sayid Idris in April Rattanakosinsok 120 and the letter no25/200 from the Dusit Palace on 26 April, Rattanakosinsok 120- Kusuma Laksamani, 2007: 55).

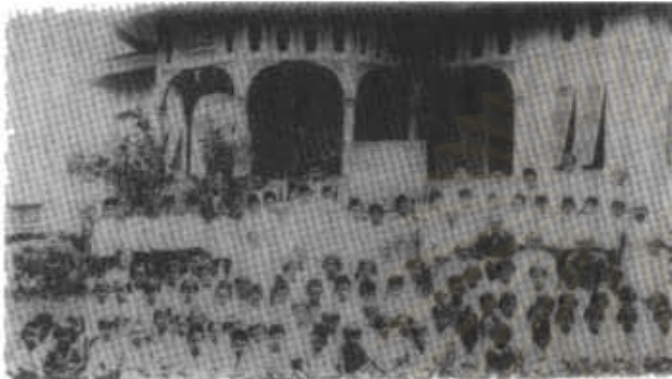


Figure 73: Teachers and students of the Ratchakarun School taken in front of the school in 1932

(Source: Kusuma Laksamani, 2007: 104)

Finally, the school was inaugurated on 27<sup>th</sup> June, 1910 by Prince Boriphath Sukhumphan. It was named the Ratchakarun School by King Rama V (Kusuma Laksamani, 2007: 55). The Ratchakarun School was the first school teaching both the Islamic religious lessons and the principle education. Many students from different places studied there.

It is evident that the architecture of the 2<sup>nd</sup> Bangkok Noi Mosque and the Ratchakarun School were similar. They were the buildings of the applied Thai style, which was in fashion at that time. The gingerbread fretwork used as the architectural ornament was one of the style's distinct elements

Figure 74: The Vimanmek Mansion

(Source: Front cover of the Dusit Palace and the Vimanmek Mansion, 5ed, the Bureau of the Royal Household .2002)





## 4.2.2 Mosques built by the Architecture from the Colonial Nations

### 4.2.2.1 The Kuwatil-Islam Mosque or Tuek Daeng (ตึกแดง) Mosque (1859)

The Kuwatil Islam Mosque was located on the bank of the Chaopraya River behind Wat Anongkraram and built in 1859 by Indian Craftsmen brought to Siam by Hajji Ali Mahamad Nana, the founder of the Nana family. In 1856, Somdejchaopraya Barommaha Pichaiyatthi (Tadd Bunnag) renovated the building, including adding the red brick for it to become a religious teaching place for Muslim children. In 1859, Muslim in the community built the new mosque instead of the old one. The mosque was called Kuwatil-Islam Mosque or Tuek Daeng<sup>43</sup> Mosque. The mosque is for Sunni sect. It was built by imported Indian craftsmen following the architecture from the Mogul Dynasty (Bunnag, 2010: online).



Figure 75: The Kuwatil Islam Mosque view from the Chaopraya River

(The Photo taken by the owner on 17-6-06)

The mosque was built by small scale. The clear Mogul architecture does not appear in the mosque, whose architecture was a combination between w the tropical architecture and the Mogul architecture. The building was two storey with the verandah and cantilevered roof in the North and the East. Its roof was the hip roof. The upper floor was the prayer hall with doors and windows in three sides except the West, the Qiblah (Adis Raksamani, 2000: 72).

<sup>43</sup>

Tuek Daeng literal meaning is the red building according to the color of the brick used for built the building at the beginning time.



Figure 76, 77: The interior of the Kuwatil Islam Mosque

(Source: Adis Raksamani, 2008: 125 (left))

(Source: <http://yaikungz.multiply.com/photos/photo/92/10> retrieved on 25<sup>th</sup> -6-10 (right))

At the time of the construction, the Kuwatil-Islam community comprised of Malays and Indian Muslim (Sawvane Jitmond, 2001: 96). The choice of the mosque architecture of the Mogul style was probably not related to ethnic origin of its founders. The true motive behind this might rest on the need to apply the architecture from a great Islamic dynasty in the past and represent it in the mosque (Adis Raksamani, 2006: 14).



Figure 78: the east elevation with the verandah and cantilever roof (left)

(Source: <http://yaikungz.multiply.com/photos/photo/92/10> retrieved on 25<sup>th</sup> -6-10)

Figure 79: The door frame of the Kuwatil Islam Mosque (right)

(Source: Adis Raksamani, 2006: 15)





Figure 80: The Pearl Mosque<sup>44</sup>  
(1647-1653) in Agra Fort, Uttar Pradesh,  
India

(Source: Hattstein Maarkus and Peter  
Delius, 2000:466)

Having considered it in detail, some architectural ornaments of the Kulwatil-Islam Mosque are similar to the Pearl Mosque, which is the typical Mogul architecture. For instance, the arch frame both interior and exterior of the Kulwatil-Islam mosque and the arch frame of the Pearl mosque which are applied with the tropical architecture as seen in the east elevation. Hence, the architectural style of the Kulwati- Islam Mosque is a combination between the Mogul and the tropical architecture.

#### 4.2.2.2 The Yawa Mosque

The history of the Yawa Mosque started by the land donation in Soi Rong Namkang, Sathon District, by Haji Mohammad Saleh- the Javanese under the Netherlands subject- in 1894. The mosque architecture is the Javanese architecture. Since the establishment, the mosque was renovated for two times. The first renovation was done in 1927, another one was in 1975. The mosque, however, still preserves the Javanese architecture. The area was extended, especially the prayer hall space which is so call Balai (บะไค)<sup>45</sup> (Kannikar Chuthamas Sumali, 1998: 85-86).

<sup>44</sup> They are three Pearl Mosques as follow:

1. The Pearl Mosque is located inside the Lahore Fort in Lahore, Pakistan, built in 1630-1635 referred as the "Moti Masjid".
2. The Pearl Mosque inside the Red Fort in Delhi, India, built by Aurangzeb in 1659-60 known as the "Moti Masjid" as well.
3. The Pearl Mosque in Agra, India was built by Shah Jahan in 1647-1653. There is inside the premises of the Agra Fort (Source: [http://en.wikipedia.org/wiki/Pearl\\_Mosque](http://en.wikipedia.org/wiki/Pearl_Mosque) retrieved on 24-6-2010).

<sup>45</sup> As for the Malays Muslim from Pattani, they called Balae (บะเล) instead of Balai according to the Malay language, Pattani accent (interviewed Ms.Yupa Dahlan on 3<sup>rd</sup> February, 1985 cited in Kannikar Chuthamas Sumali, 1998: 85).



Figure 81: The Jawa Mosque

(Source: <http://www.alisuasaming.com/index.php/writing/tell-stories/847-tell90-20> retrieved on 24-6-2010)

The main construction material of the mosque is wood. The mosque lay out plan is a square figure with the hip roof, the cantilever roof and the elevated floor following with the tropical architecture. The mosque was also built by the Javanese architecture. The main characteristic of the Javanese mosque can be seen in the prayer hall having pillars to support the roof at the transitional sloping area. The interior space is also emphasized by the high elevated roof. Such characteristic was developed by the Buddhist and Brahmin worship places before the coming of Islam in Java. The places were assumed to be influenced by the cosmology belief. The cosmology believes in the division of heaven, earth and ocean. Due to the cosmology, the space of the Javanese architecture is divided into three vertical space. There are the basement, the floor level and the under roof space (Huge O'Neil, 1994 cited in Adis Raksamani, 2000: 76).



Figure 82: The grand mosque of Yogtakarta, Indonesia

(Source: <http://en.wikipedia.org/wiki/File:GrandMosqueYogya.JPG> retrieved on 24-6-2010)



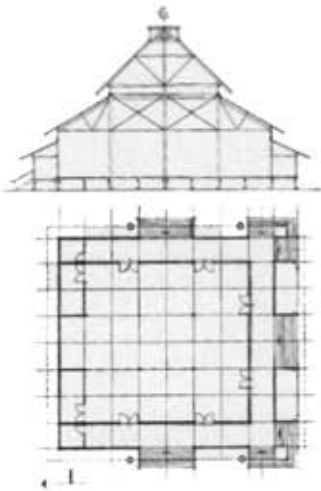


Figure 83: Section and Plan of mosque programme for Pahang State, Malaysia shows the three vertical space

(Source: Renata Holod and Hasan-Uddin Khan, 1997: 117)

Figure 84: The interior of prayer hall in the Darul Aman mosque, Singapore

(Source: Renata Holod and Hasan-Uddin Khan, 1997: 119)



#### 4.2.3 Mosques Built by the European Architecture

##### 4.2.3.1 The Seifi Mosque or the Tuek Khao Mosque

The mosque was built by the Muskati family, the Bora group from Indian Shi'a Muslim textile trader family, from Surat India. It is also called Tuek Khao Mosque. The name came from the fact there was a white warehouse in front of the mosque along the Chaopraya River. The cemetery is the Davudeeborah cemetery near Kardi Charoen Pas (Prapassorn Posrithong, 2007: 181).



Figure 85, 86: The Seifi Mosque

(Source: <http://www.thaimumineen.com/pic.php> 24-6-2010)

The Seifi Mosque was built by the Venetian Gothic architectural style. This could be noticed from such the ornaments as arch windows. Since, the Muslim in the community were wealthy merchants, they intended to use the European architecture to represent their civilization along with what considered fashionable of the period. Other buildings in Bangkok, which was also constructed in the Venetian gothic architectural style included the Government House of Thailand.



Figure 87: The Seifi Mosque (left)

(Source: <http://www.thaimumineen.com/pic.php> retrieved on 24-6-2010)

Figure 88: The Seifi Mosque (right) (Source: Adis Raksamani, 2008: 126)



Figure 89: the Government House of Thailand

(Source: <http://www.oknation.net/blog/bangbai/2009/10/12/entry-1> retrieved on 24-6-2010)



#### 4.2.3.2 The Luang Kosha Ishaak (หลวงโกษาอิศพราก) or the Wat Koh Mosque

The mosque located on Songwad Road in Samphanthawong district. The Luang Kosha Ishaak mosque was built during the reign of King Rama VII after the construction of the Songwad Road by Luang Kosha Ishaak, the civil servant for translation and foreign tribute during the reign of King Rama II to King Rama V. He, was also a prominent merchant. In the past, his house and warehouse situated in this area. After the construction of the road, he sold some lands and kept the land approximately 2 rai<sup>46</sup> of his land for the building of a mosque and the mausoleum. Due to the fact that location was close to Wat Koh, it is called the Wat Koh Mosque (Aem Samantararat (อีม สมนันตรัญ) interviewed on 26<sup>th</sup> April, 1997 and Nomchit Samantararat (นอมจิต สมนันตรัญ) interviewed on 13<sup>rd</sup> May, 1997 cited in Sawvane Jitmoud 2001: 100).

Due to the life style and work of Luang Kosha Ishaak which were close to the western people, the mosque was built by the Neo-classic architecture style as one of the westernization influences during that time as fashion of the period. As for the mosque, there was not registered. Hence, it has neither official name nor the committee as same as other registered mosques. The mosque was handled by the family, its income come from the rental area and building nearby the mosque (Seri Samantararat (เสรี สมนันตรัญ) interviewed on 13<sup>rd</sup> May, 1997 cited in Sawvane Jitmoud, 2001: 100).



Figure 90, 91: The Luang Kosha Ishaak Mosque

(Source: <http://www.2how.com/board/topic.php?id=24501> retrieved on 24-6-2010)

<sup>46</sup> Rai is a Thai unit of area, equal to 1,600 square meter (40 m × 40 m)

#### 4.2.4 Mosques Built by the European Architecture Applied with the Islamic Architecture

##### 4.2.4.1 The Darul Abidin Mosque or the Trok Chan Mosque

The mosque was located in Trock Chan, Yannawa district. It was built in 1912 by the Javanese and Malays Muslim led by Haji Zainul Abidin. At the beginning, the mosque was named the Trock Chan Mosque. In 1947, its name was changed to the Darul Abidin Mosque as an honour to Haji Zainul Abidin. Its architecture was designed by Mr. Kasem Itthikasem (นายเกษม อิทธิเกษม) who was a dutch subject converted to be Thai and worked in the department of the Water Works, Ministry of Interior (Kannikar Chuthamas Sumali, 1998: 90-92). The main source of laymen for the project were the Chinese.



Figure 92: The Darul Abidin Mosque viewed from Chan road.

(Source: Public relation section, Bangkok Metropolitan cited in Adis Raksamani, 2006:19)

As for the architecture, the building was built with the Ottoman architectural style. Its minarets, for instance were imitated from the minaret of the Haram Mosque<sup>47</sup> in Mecca in the late C.19. Mecca was part of the Ottoman territories since C.16., therefore, its architecture was strongly influenced by the Ottoman architecture. As for Bangkok, the influence of the Islamic architecture was transferred via Mecca and Medina instead of the Ottoman Empire directly. Furthermore, Ottoman oriented architectural style of the Darul Abidin Mosque was

<sup>47</sup>

It literal meaning is the Sacred Mosque. It is the largest mosque in the world located in Mecca, it surrounds the Kaaba, the place which Muslims worldwide turn towards while offering their prayers. Moreover, There is the holiest place of Islam. The mosque is known as the Grand Mosque also.



also applied by the European-influence architecture exemplifying with such architectural ornaments as the stucco frames on the windows.



Figure 93: the Haram Mosque in 1880, one of its minarets was on the left.

(Source: <http://www.solcomhouse.com/islam.htm> retrieved on 24-6-2010)

Since the early C.20, the Siamese Muslim could go to perform Hajj in Mecca in a more convenient manners. They returned to the Kingdom with the perception of the architecture of the Haram Mosque in Mecca and the Prophet mosque in Medina which were the Ottoman architecture. Later, it was used as a model for building and decorating their mosques in the country in order to get the feeling of the unity of Islam worldwide, Ummah<sup>48</sup> (Adis Raksamani, 2006: 18).

The Quran, 49:10, the Al Hujurat Chapter: the 10<sup>th</sup> verse, mentioned that, “The believers are but brothers, so make settlement between your brothers and fear Allah that you may receive mercy”. The translation is that the believers are indeed brothers, in religion. Therefore always make peace between your brothers, when they fall into dispute with one another. Have ‘your brothers’ and fear Allah, so that perhaps you might receive mercy (Quran, 2010: online).

The Ottoman coat of arm, moreover, appeared in some mosques of Bangkok to represent the symbolic sign of Islam. This was because the Muslim in Bangkok during this period thought that the Ottoman Empire was globally the center of Islam. The belief appeared in the Bang Utis Mosque and the front façade of the former Tonson Mosque (Adis Raksamani, 2006: 18).

<sup>48</sup>

An ummah is a community or a people. It is used in reference to the community of Muslim across the globe because they are brothers and sisters in Islam.



Figure 94: The Ottoman coat of arm on the Bang Utis Mosque facade

(Source: Adis Raksamani, 2006: 20)

Figure 95: The Ottoman coat of arm

(Source: <http://en.wikipedia.org/wiki/File:Osmanli-nisani.svg> retrieved on 24-6-2010)



#### 4.2.4.2 The Bang O Mosque (มัสยิดบางอ้อ)

Bang O is the wealthy timber merchant Muslim community located on the Bank of Chaopraya River. Its mosque was built in 1919 by the same architect, who designed the Darul Abidin Mosque. The main laymen were the Chinese craftsmen, who were familiar with the construction of the building using bricks and with the colonial style building in Siam.



Figure 96: the aerial view of Bang O community in the past, Floating timbers in the Chaopraya River can be seen, while the mosque was located on the bottom of the right corner

(Source: National Archives cited in [http://www.asa.or.th/conservation/thai-](http://www.asa.or.th/conservation/thai-heritage-building/data/50/04/p.php)

[heritage-building/data/50/04/p.php](http://www.asa.or.th/conservation/thai-heritage-building/data/50/04/p.php) retrieved on 24-6-2010)



The main structure was the bearing wall. The layout plan was the rectangle. It has two directions. First, the Qiblah direction followed the east –west and the second entrance direction which was perpendicular faced with Chaopraya River following the north-South direction as the main entrance from the river.



Figure 97, 98: the exterior of the Bang O Mosque

(Source: <http://www.islamicbangkok.or.th/main//content.php?page=content&id=131>

retrieved on 24-6-2010)

The architecture is in the European-influenced style applied with the Mogul architecture. The decorative stucco archs were the European-influence architectural ornament and added on top of the windows and gates. The building has no cantilever roof with the thick bearing wall. Two small domes were added, without any relations to the interior space, on top of the building to represent the high social status, replacing the local style (Adul Manajitra (อตุลย์ มานะจิตต์) interviewed on 1<sup>st</sup> April, 2008 cited in Adis Raksamani, 2008: 125).



Figure 99: The interior of the Bang O mosque

(Source: <http://www.asa.or.th/conservation/thai-heritage-building/data/50/04/p.php>

retrieved on 24-6-2010)

It should be recalled that the Bang o Mosque was mainly built in the European architectural style applied with some ornaments from the Mogul architecture.

As a result, the mosques during the modernization period could be categorized by four categories. Such categories are:

- The applied Thai architecture such as the Bangkok Noi Mosque
- The colonial nation architecture such as the Kuwatil Islam Mosque which was influent by the Mogul architecture from India and the Jawa Mosque which was influent by the Javanese architecture
- The European architecture such as the Seifi Mosque and the Luang Kosha Ishaak Mosque
- The European style applied with the Islamic architecture such as the Bang O Mosque and the Darul Abidin Mosque

Furthermore, the mosque layout plans were related to the professional of fellow Muslims in the surrounding communities and the urbanization of the city. There are the Bang O Mosque and its timber dock on bank of the Chaopraya River, the Bangkok Noi Mosque located near the hub of the southern railway route, the Luang Kosha Ishaak Mosque located near the Ratchawong dock.

As for other mosques, some were built with the Thai traditional architectural style of the central part of Thailand.



## Chapter V

### The Mosques in Bangkok during the Contemporary Period (1932-2010)

During the reign of King Rama VII and VIII (1925-1934 and 1934-1946), the economic downturn effects from World War I and the ultra nationalist policy of the Field Marshal Plaek Pibulsongkram administrative system (1938-1944 and 1948-1957) were evident. Due to those reasons the building of new mosque in the Muslim communities. However, some new mosques were built in the inner district of Bangkok. For example, the Mahanak Mosque (1929) was built to replace the old one, which was inflamed and the present Jakkapong Mosque (1945).

After the Siamese revolution, the significant developments in the Muslim society were occurred. Such developments were the first decree of Islam in 1945 (พระราชกฤษฎีกาว่าด้วยการศาสนูปถัมภ์ฝ่ายอิสลาม พุทธศักราช ๒๔๘๘) and the second decree of Islam in 1948. Following with the first decree, the changing of Chularajmontri from Shi'a sect to Sunni sect in 1945, the first Sunni Chularajmontri was Hajji Samsuddeen bin Mustafa- Chaem Phromyong- one of the four Muslim who were the People's Party (คณะราษฎร) during the Siamese Revolution. Later on, they were the members of parliament (Thaipost, 2010: online).

During the reign of King Rama IX (1946- present), the mosque-building is changed and developed along with the political, economic and social factors. As a result of the enforcement of the Mosque Act in 1947, its 4<sup>th</sup> section stated that "Mosque is the place for the Islamic believers who have the legally rights to perform their Islamic ritual on Friday commonly". The 4<sup>th</sup> section of the Mosque Act in 1997 also stated that "Mosque is the place for Muslim to perform their religious ritual. It has to have the Friday prayer commonly and is the Islamic teaching place also". Mosques have subsequently been built to accommodate the number of Muslim in the Friday prayer and the weekly sermon. Moreover, the impact of the National Economic and Social Development Plan changed the settlement of the Muslim communities from being established along the Chaopraya River to along the road side. Above all, the mosque development during this reign could be categorized into:

- Mosques that were renovated from the old ones

As a result of World War II, some mosques were completely destroyed. For example, the renovated Bangkok Noi Mosque (1948, the present one) was designed by its architect following the architectural knowledge.

- Mosques built to be the national/community center

During 1960s-1970s, the Foundation of the Islamic Center of Thailand (1972) was designed by modern architectural style. The Nurul Islam Mosque (1973) was designed by the same architect and built in the same architectural style.

- Mosques that were built by the traditional matter

The discovery of oil in the countries around the Gulf of Persia especially the Kingdom of Saudi Arabia, before the second World War during 1933-1939 (Lapidus, 2002: 573) has caused the kingdom to have the economic upturn effects. Saudi Arabia has continually subsidized the reformation of Islam along with the Wahhabi sect, aims to purify the Muslim way of life and spreads this trend worldwide through the sending of Islamic scholars and financial support to Muslim in other countries (Lapidus, 2002: 822-825). As a result, many Muslim communities in Bangkok have been subsidized to build their mosques by the Middle East countries funds. Those mosques were favored to be built by dome and minaret as the main architectural elements along with perceived as the model of Islamic architecture in the international level.

The Islamic Revolution in Iran, furthermore, has caused changes in the Islamic world through the spreading and the reformation of Islam according to the Shi'a sect. This trend begins in Iran and later spreads to Shi'a Muslim across the globe by exporting Islamic scholars and financial support (Lapidus, 2002: 483-485). Consequently, mosque architecture in some areas of Bangkok was changed along the Islamic architecture in the Safavid<sup>49</sup> Period as the Padung Dham Islam Mosque (the present one, 1979) (Julispong Chularatana, 2007: 54).

The extension of the city along with the National Economic and Social Development Plan has caused the uprising price of land in the outer district of Bangkok and her suburb

---

<sup>49</sup> one of the most significant ruling dynasties of Iran. They ruled the greatest Iranian empire since the Islamic conquest of Persia and established the Twelve school of Shi'a Islam as the official religion of their empire, marking one of the most important turning points in the history of Islam and ruled Iran from 1501/1502 to 1722.



areas such as Bangkapi, Ladprow, Minburi, Klong Tan, Bang Mod and Ratchburanah District. Muslim landlords in those areas as have sold and gained benefits from their lands (Pakorn Preyakorn, 1991 cited in Charun Mahlulem, 1996: 35-36). Many Muslim communities have gained this economic upturn effects. Therefore, they can build bigger mosque sin their communities. For example, the Yamiul Islam Mosque (Watthana district), the Hiyadatul Islam Mosque (Sam In, Watthana district 1998) and the Jamiul IdhardMosque and The Al Alawee Mosque which are the sizable mosques for being the landmarks located along the motorway, but there were late finished according to the economic crisis in 1997. The mosque architectural form during this period mostly favored uses dome and minaret as the main architectural elements which are really perceived as the Islamic architecture in the international level as well.

The roles and functions of mosque have continually been developed from the past to the present. There are many schools which were built in the Muslim communities for teaching both the Islamic teaching and the principle educational level. Furthermore, there are many public places such as the religious associations, libraries, the information centers and the health care centers located nearby the mosques to utilize the other matters instead of the religious matter only.

### **Mosques in Bangkok during the Contemporary Period (1932-2010)**

They were divided into four categories. Such categories are:

#### **5.1 Mosques Renovated from the Old Ones**

**5.1.1 The Ansoris Sunnah (Royal) Mosque or the 3<sup>rd</sup> Bangkok Noi Mosque.** (1948, the present one)

As a result of the World War II, the mosques and the Ratchakarun School were completely destroyed. Hence, the new one was built in 1948 by Muslim in the community and changed the name from the Bangkok Noi Mosque to the Ansorris Sunnah (royal) Mosque (Kusuma Laksamani, 2007: 107).

The mosque was designed by Mr. Kasem Itthikasem following the architecture knowledge. The mosque has two axes. The principle axis was perpendicular faced to the Bangkok Noi canal which was the main transportation way in the past. Another axis was the Qiblah axis which is faced to the community. The open space is located between the mosque and the canal in order to use for the multipurpose courtyard. The principle axis is emphasized

by a big dome in the center along with the cluster of pillars in the entrance verandah. Besides, the two small scales domes are added on the mosque in order to keep the symmetrical balance of the building.



Figure 100: The Bangkok Noi Mosque or the Ansorri Sunnah (Royal) Mosque (1948)

(Photo taken by the author on 6-3-10)

Furthermore, the Al-Islah association is founded in the community in 1934 to spread and to teach the Islamic teaching following the Sunni sect. This is because, in the past, the Bangkok Noi Muslim community was well known in the Islamic teaching according to the Sunni sect. There are many Islamic scholars in the community. Besides, the Islamic and the Quran teaching school (สถานอบรมศาสนา และอัลกุรอาน) is established in 1973 to teach the Muslim Youth during the summer break. In addition, the school is the first Islamic teaching school during the semester break in Thailand (Sawvane Jitmoud, 1989: 69, a printed programme of the Bangkok Noi Muslim Youth encouraging fair 2010: 4).

Figure 101: Muslim Youth were reciting the Qur'an in the prayer hall of the Bangkok Noi mosque during the summer break Islamic teaching (Source: The front cover of a printed programme of the Bangkok Noi Muslim Youth encouraging fair 2010: 4)





As for the Ratchakarun school, since the new mosque was used almost area of the mosque compound, the school, thus, was moved to the new site where was close to the community. Finally, in 1946, the school was moved to Ban Bang Yee Khan, the former residence of Ammartaek Phrayachonbhumiphanich (อำมาตย์เอกพระยาชลภูมิพานิช) who was the noblem in the Krom Tha Sai<sup>50</sup> during the Reign of King Rama V (Kusuma Laksamani, 2007: 110).



Figure 102: Ratchakarun school Bang Yee Khan, view from the Southeast

(Source: The biography of Ms. Panjit Anekvanich, the heir of Phrayachonbhumiphanich cite in Kusuma Laksamani, 2007: 109).

The architecture of the school is the European architecture in the past, its foundation was embedded by the timbers. The building was the two storey connected with the rectangle plan and faced to the Chaopraya River. The inner court was divided by the connection building from the middle of the front building to the middle of the back building.

The front building (the river side) has the sizable marble staircase from the center of the 2<sup>nd</sup> floor verandah. This verandah is along with the building with the graceful stucco bars.

As for the 1<sup>st</sup> floor, there is an arcade with the rectangle pillars. The aesthetic of the building is on the window arches which were decorated by the stained glasses and the wooden fretwork on the door arches in the building (Committee for the Rattanakosin Bicentennial Celebration 1982 cited in Kusuma Laksamani, 2007: 107).

---

<sup>50</sup> The Siamese Eastern Maritime Trade Affair



Figure 103: Bann Bang Yee Khan nowadays (Praya Palazzo)

(Photo taken by the author on 10-9-10)

In 1978, the school was closed and turned to be the vocational school before turned to the boutique hotel nowadays.

#### 5.1.2 The 3<sup>rd</sup> Tonson Mosque (1955)

After the pillar in front of mimbar collapsed in 1954, the new mosque was built and finished in 1955. The architecture is the reined force concrete in rectangle shape. The building was built by brick and paved with mortar. The roof was divided into two parts. One located roof of the prayer hall was the corrugated roof. Another was the entrance gate roof which was the flat slab roof decorated with bars. Interestingly, in the middle of the entrance roof was pointed cylinder dome imitated the Egyptian dome style during C. 14. (Phattara Khan, 2007: 146).



Figure 104: The 3<sup>rd</sup> Tonson Mosque (the present one)

(Source: <http://www.gerrygantphotography.com/dthb631.htm> retrieved on 24-6-2010).





Figure 105: the Abu al-Abbas al-Mursi Mosque, C.14 in Alexandria, Egypt

(Source: <http://www.sacred-destinations.com/egypt/alexandria-abu-al-abbas-al-mursi-mosque> retrieved on 24-6-2010).

### 5.1.3 The Mahanak Mosque (1929)

The new mosque was built instead of the old one which was on fire in 1929. The architecture was imitated the European style architecture of the government building. The main construction material is wood. The design is simple and less decorated. The dome was added on the building without the relation to the interior in order to be the landmark of this region. Besides, the two small scale domes were added on the mosque in order to keep the symmetrical balance of the building. Nowadays, as Mahanak mosque is located in the BoBae area, the garment wholesale business center of Bangkok. The mosque is rarely seen from the main road, because, it is hidden by the surrounding.



Figure 106, 107: The Mahanak Mosque model (Photo taken by the author on 5-6-10)



Figure 108: The Mahanak Mosque view from the Krung Kasem Road (Photo taken by the author on 5-6-10)

Figure 109: The former office of the Department of Postal Service

(Source: <http://catadmin.cattелеcom.com/km/blog/choosiri/?p=66>

retrieved on 24-6-2010)



#### 5.1.4 The Jakkapong Mosque (1945)

The Jakkapong mosque is located in Banglumphu. One of Malays Muslim communities was forcibly moved to Bangkok since the Early Rattanakosin Period. In the past, there was the goldsmith Muslim community. The present mosque was built in 1945. The architecture is similar to the Mahanak mosque. The architecture is the European architecture along with the government building. The main construction material was wood. The design was simple and less decorated. The building has no cantilevered roof and is decorated by the stained glass on the windows. The dome was added on the building without the relation to the interior in order to be the landmark of this region. Besides, a small scale dome is added on the roof of the mosque in the mihrab position. Nowadays, there are many shop-houses built along the Samsen road and the Phra Atit road. Consequently, the mosque is rarely seen from the main road. This is because hidden by the surrounding as well.





Figure 110: The Jakkapong Mosque during the renovation (Source: Adis Raksamani, 2008: 128)

Figure 111: The Jakkapong Mosque, its dome located on the entrance (Lift)

Figure 112: The Jakkapong Mosque exterior (Right)

(Photo taken by the author on 2-10-09)



## 5.2 Mosques Built for Being the Islamic Center

In the 1960s-1970s, the Islamic center trend was spread through the world especially in the western countries. For instance, Mosque and Muslim Institute, Paris, France(1926), the London Central (Regent's Park) Mosque, London, the UK (1977), Islamic Center, Washington, DC, USA (1957), Islamic Cultural Foundation Mosque, Petit Saconnex (Geneva), Switzerland (1976), Islamic Center and Mosque, Rome, Italy (started the project in 1975 completed in 1994), Islamic cultural center of New York, USA (started the project in 1966 and completed in 1991) (Renata Holod and Hasan-Uddin Khan, 1997: 228-253).

As for Bangkok, the foundation of the Islamic Center of Thailand was found in 1951 as the corporation. The Islamic Center was built in 1972 and located in Ramkhamhaeng Road, Klong Tan, Suan Luang district. The architecture was designed by Paijit Pongpanruk (ไพจิต พงษ์พานุก). There is the modern style according with the modern and post modern era in the international architecture which was designed on the basis of research into various aspects, for instance function, locality and religious principles. The mosque was constructed by the huge shell structure related to the hexagon module layout plan. It is the first time of mosque building in Bangkok which used the modern architecture for designing the mosques.

Hence, this mosque is different from other mosques in the past which were designed following the mosques in the earlier period and changed slightly on some architecture ornaments such as mimbar and mihrab.



Figure 113: The Foundation of the Islamic Center of Thailand (1972)

(Photo taken by the author on 24<sup>th</sup> -9-05).

Figure 114: The National Mosque, Kuala Lumpur, Malaysia (1965), one of the modern architecture mosques.

(Photo taken by the author on 2-5-09)



Not only the foundation of the Islamic Center of Thailand was designed by the modern architecture, but the Nurul Islam mosque in Ban Pa was constructed in 1973 by the same architecture and architect.

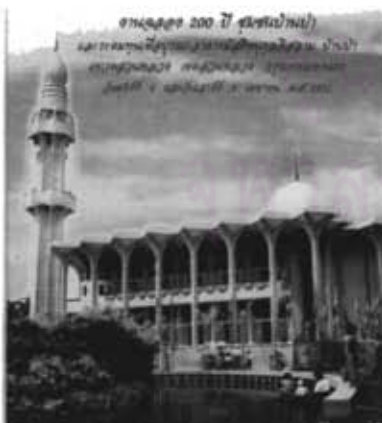


Figure 115: The Nurul Islam Mosque

(Source: the front cover of a printed programme of the 200<sup>th</sup> anniversary of Ban Pa community on 4<sup>th</sup>-5<sup>th</sup> April, 2008)



### 5.3 Mosques Built by the Traditional Matter

The development of mosque architecture during the modern and post modern era such as the Islamic center foundation of Thailand is obviously not developed in the after-match era. There were many mosques which mostly focused on the building forms instead of the decorative pattern. They are influenced by the mosques built by architectural style in the earlier periods. Dome and minaret being as the obviously symbol influenced from the foreign mosques were used as the identity symbol without the relation between the interior and exterior space.

Furthermore, the impact of the economic growth has strongly affected on the city development. The land usages in the inner zones are extremely dense and spread to the suburb areas such as Bangkapi, Minburi district. Consequently, the real estate sector is blooming. There are many housing projects and the land developments in the suburb areas as well as the urban areas where the high rise buildings were highly built in the central areas. There were many Muslim communities gained the benefit from this economic circle. Later, mosques are built in those communities equipped with the high construction cost according with the grand size and the extravagant material of the mosques.

Due to the discovery of oil in the gulf of Persia countries, there were many Muslim countries from the Middle East able to support Muslim the religion affair globally. (Lapidus, 2002: 822-825). As a result, there were many Muslim communities in Bangkok been subsidized to build their mosques by those funds. Those mosques were favored built by the architecture from West Asia. Dome and minaret were used over and over for being an ornaments of mosque architecture

A large member of mosques were built by the mentioned reasons as follow:

#### 5.3.1 The Yamiul Islam Mosque or the Bang Ma Khuea mosque

The mosque is located in Bang Ma Khuea, Watthana district. There is one of the Muslim communities affected from the boom of real estate sector. The mosque was built by the excessive construction material. As the matter of architecture, there is a principle dome on the middle of the building added with the two small domes in order to keep the symmetrical balance of the building. One was located on the mihrab position. Another was on the entrance. Besides, there were two minarets added on the entrance of the mosque.

Interestingly, the three domes and the two small domes on top of the minaret are the Russian onion domes. There is the first mosque in Bangkok that used that dome.



Figure 116: The Yamiul Islam Mosque or the Bang Ma Khuea Mosque

(Photo taken by the author on 25<sup>th</sup> -6-07).



Figure 117: The Cathedral of Saint Basil, Red Square in Moscow, Russia

(<http://www.photographersdirect.com/buyers/stockphoto.asp?imageid=2132238>

retrieved on 24-6-2010).

### 5.3.2 The Hidayatul Islam Mosque or the Sam-In mosque (1998)

The mosque is located on Sukhumvit 71 road, Sam-In, Watthana District. There is one of the Muslim communities affected from the boom of real estate sector as well. The mosque was built by the extravagant construction material. Since, Muslim in the community are Malays ethnics who were forcibly moved to Bangkok during the Early Rattanakosin Period. Hence, the mosque was imitated the mosque in Malaysia especially the Sultan Salahuddin Mosque or Blue Mosque in Shah Alam, Selangor, Malaysia in order to proudly recall of their background (Adis Raksamani, 2008: 132).





Figure 118: The Hidayatul Islam Mosque or the Sam-In mosque

(Source: <http://www.masjidsamin.com/main/content.php?page=content&category=3&id=1> retrieved on 24-6-2010)

As the matter of architecture, there is a principle dome on the middle of the building added with the two small domes in order to keep the symmetrical balance of the building. One is located on the mihrab position. Another is on the entrance. Besides, there are two minarets added on the Qiblah wall of the mosque in order to focus the Qiblah wall direction and to be the landmark for the region.



Figure 119: Sultan Salahuddin Mosque or Blue Mosque in Shah Alam, Selangor, Malaysia.

(Source: [http://en.wikipedia.org/wiki/File:SA\\_Blue\\_Mosque.jpg](http://en.wikipedia.org/wiki/File:SA_Blue_Mosque.jpg) retrieved on 24-6-2010)

### 5.3.3 The Jamiul Idhard Mosque or the Huamak Yai Mosque

The mosque was located on the inbound side of the motorway, the high way to Chonburi, Huamak Yai. The community was affected from the boom of real estate sector as well. The mosque was built by the extravagant construction material and a huge size to be easily seen from the motorway as the landmark.

As the matter of architecture, there is a principle dome on the middle of the building added with the two small domes on the east and west to keep the symmetrical balance of the building. One is located on the mihrab position. Another is on the entrance verandah of the mosque. They, however, are not related to the interior space. Furthermore, there is a sizable minarets added on the east, the entrance, of the mosque to be the landmark as well. Interestingly, the double domes -which are commonly used by churches. There is not the typical of dome of mosque- are built on the roof top of the mosque which represent the lack of knowledge of the Islamic architecture.



Figure 120, 121: The west (left) and the north (right) elevation of the Jamiul Idhard Mosque (Photo taken by the author on 15-6-10).

### 5.3.4 The Al Alawee Mosque or the Ban Ma mosque

The mosque is located on the inbound side of the motorway, the high way to Chonburi, Huamak Yai. The community was affected from the boom of real estate sector as well. The mosque was built by the extravagant construction material and a huge size could be easily seen from the motorway as the landmark.

As the matter of architecture, there is a three storey building with the vertical fin along the building. There is a sizable dome on the middle of the building. Furthermore, there



is a sizable minarets added on the east, the entrance, of the mosque to be the landmark as well.



The Figure 122, 123: The west (left) and the north (right) elevation of the Al Alawee Mosque  
(Photo taken by the author on 15-6-10).

Not only those mosques had dome and minaret as the main architectural ornaments. Other mosques still use those ornaments and the extravagant material also such as the list below.



Figure 124: The Rohmatulah Mosque in front of King Rama IX Park, Srinakarin Road  
(Source <http://www.chomthai.com/forum/view.php?qID=2161> retrieved on 24-6-2010)



Figure 125: The Yamee-unmuttageen Mosque (1986) in Lamsalee  
(Source <http://www.muslim2world.com> retrieved on 24-6-2010)

### 5.3.5 The Padung Dham Islam Mosque (the present one, 1979)

There is a mosque for Shi'a sect located in Trok Wathingratthanaram on Islaphab road, Bangkok Yai district. Due to the Islamic revolution in Iran in 1979, the Islam teaching according with the Shi'a sect from Iran was spread to Shi'a Muslim worldwide. In Bangkok, some mosques were affected consequently. One of them is the Padung Dham Islam mosque.



Figure 126: The Padung Dham Islam Mosque (1979)

(Source: Adis Raksamani, 2006: 16)

As for the architecture, there are some ornaments imitated from the architecture of the Safavid Empire applied with the local construction material. The Iwan is situated on the east of the mosque added with the two small scale domes on both corners of the building in the Iwan's wall.



Figure 127: The Shah Mosque, Isfahan, Iran (1611)

(Source: Hattstein Maarkus and Peter Delius, 2000:511)



As the matter of the urban development, the traffic and environmental problems are severe from the blooming city impact. Many transportation projects have been constructed for example toll way, ring roads, motor way, mass rapid transit system (MRT), Bangkok Mass Transit system (BTS) and the Suvarnabhumi airport. Some Muslims communities are affected by those projects such as the Bann Krue community was affected by the 2<sup>nd</sup> express way project, the Jerusalem community was affected by the new Rama IX road. (Sittiporn Piromruen, 1998 cited in Adis Raksamani, 2000: 112)

As for social impact, globalization has smoothly affected the Muslim communities as well. The religious affairs are intensely separated from their daily life following with many problems such as the drug problem in the communities, the extravagant problem of the youth.

Consequently, there are many Muslims communities strongly realized the relationship between their mosques and communities. Those incidents have given Muslims the perspective to integrate the Islamic teaching with their daily life style. In addition, there are many significant social buildings built by their communities demand. For example, health care center, school, community center and seminar place. The mosques, however, are still the community centers.

#### **5.4 Mosques Built for the Government Office.**

During 1998-2001, the National Islamic Affairs Administrative Center of Thailand is built in Klongkiao road, Klongsib, Nongchok district- the suburb of Bangkok. by the Islamic Affairs Administration Act 1997 no. 23 and named by King Rama IX. This center is to serve as a center for religious activities for Muslims in Thailand. There are the cluster buildings. Such building are: mosque, the auditorium, the Sheikhul Islam office building, the central Islamic committees of Thailand office, the officers dormitory and courtyard.

As for the architecture, it was applied with various ornaments from the Islamic architecture from different styles. For instance, the domes on the top of the right and the left of the front elevation minaret are different. One, the right elevation, is a lotus dome. Another is a half-ball dome. Commonly, the dome in Islamic architecture in each place should be used one particular style in order to get the concrete design. In addition, the principle dome is added on the middle of the mosque surrounded with the four minarets on each corner of the building.



Figure 128: the National Islamic Affairs Administrative Center of Thailand

(Source: The front cover of Muslim Worship Sites in Thailand.2<sup>nd</sup> ed. Bangkok: Ammarin printing and publishing 2007)

As a result, the mosques during the contemporary period could be categorized by four categories as follow:

- Mosques renovated from the old ones
- Mosques built for being the Islamic Center
- Mosques built by the traditional matter
- Mosques built as the government office.

Dome and minaret have been used for being the landmark of the mosque. Interestingly, some mosques built by the traditional matter were likely constructed without the guidance from an architect professional. They were promiscuously built by the contractor without reasonable reasons. However, some mosques dome and minarets are not suitable with the building in term of scale and design likely, because of the lacking of technology or the subsidized fund.



## Chapter VI

### Conclusions

Since the establishment of Bangkok in 1782, Muslim is one of the most significant minority groups in the city. They come from various ethnic origins. After they settled down their communities, the Muslim have always built a mosque as the community center for both the religious and social affairs.

During the Early Rattanakosin Period (1782-1855), the mosques were built by the vernacular architecture. The main construction materials were bamboo and wood. As for some prominent Muslim communities, their mosques were built with Thai monastery architectural style in order to be the sacred places. Prominent examples of this are the Bang Luang Mosque and the Tonson Mosque. Both mosques were built with the royal-pattern architectural style during the reign of King Rama III (แบบพระราชนิยม). Besides, many mosques were named Kadi, which sound similarly to Kuti (กุฏิ), a house for Buddhist priests in a monastery. For instance, Kadi Kaow, Kadi Yai.

As for Shi'a sect mosques, they were built with the architecture from the Caspian Sea Region, Iran. The region was believed to be the birthplace of Sheik Ahmad and its climate is similar to that of Siam. The Kadi Chao-Sen mosque can be considered as an example of such kadis.

During the modernization period (1855-1932) and according to the Bowring treaty, many Muslims who were the subjects of western countries, came to the city as the new Muslim group. Later, this group played an important role in the national economy and the negotiated power to the colonial imperial and Siam. In addition, social, economic and urban development during this period also set its imprint to the architecture of Bangkok. As well as, the architectures of mosque which were mostly built by the westernized architecture. As a result, mosques in this era could be categorized into four categories as follows:

- The Thai architecture such as the Bangkok Noi Mosque

- The colonial nation architecture such as the Kuwatil Islam Mosque, which was influent by the Mogul architecture from India and the Jawa Mosque which was influent by the Javanese architecture.

- The European architecture such as the Seifi Mosque and the Luang Kosha Ishaak Mosque

- The European style applied with the Islamic architecture such as the Bang O Mosque and the Darul Abidin Mosque

Furthermore, the mosque layout plans were related to the professional of fellow Muslims in the surrounding communities and the urbanization of the city. There are, for instance, the Bang O Mosque and its timber dock on bank of the Chaopraya River, the Bangkok Noi Mosque located near the hub of the southern railway route, the Luang Kosha Ishaak mosque located near the Ratchawong dock.

As for other mosques, some were built with the Thai traditional architectural style of the central part of Thailand.

At the contemporary period, since the end of the Siamese Revolution, the Muslims have gained better social and economic status in the Thai society. They have searched for alternative architectural style of mosque to replace the traditional Thai style and colonial architectural style in the earlier periods. A large number of Thai Muslims have gone to the Middle East that area for studying and performing Hajj due to the huge support from the Islamic Organization from the Middle East. The architectures of mosques in the Middle East have been brought to be a model for contemporary mosque architecture in Bangkok. As a result, the mosques during the contemporary period could be categorized into four categories as follows:

- Mosques renovated from the old ones
- Mosques built for being the Islamic Center
- Mosques built by the traditional matter
- Mosques built as the government office.



With advanced transportation technology, Muslims can conveniently experience and be inspired by the Islamic architecture from the foreign countries especially from West Asia through various medium including their voyage to that area for studying or performing Hajj. Dome and minaret have been used to constitute the mosque's landmark until nowadays. Interestingly, some mosques built with traditional style were constructed without any proper guidance from professional architects. There are promiscuously built by contractors without reasonable reasons. As a result, it seems that some mosque domes and minarets are not suitable with the building in term of scale and design. However, the setback can also cause by lack of appropriate technology or subsidized fund.

It could be concluded that the architectural style of mosques in Bangkok has developed in parallel with the process of urban development of Bangkok during different periods. In the Early Rattanakosin Period, the Buddhist monastery architectural design was prominent. The colonial architecture was a norm in the Modernization Period, while Islamic architectural style was prominent in the Contemporary Period. In the Contemporary Period, huge mosques have been built mostly in the dense areas of Muslims in the outskirts of Bangkok. They have been built in the large scale in order to symbolize their economic status. It could be considered to express Muslim Identity in the country, where Muslim is one of the minority groups.

As for the relations between mosque and government administration, an important example could be seen in the case of conflict between the Ban Khrua Muslim community and the Expressway Authority of Thailand since 1993. The Ban Khrua Mosque is used as the center for solving this situation. Finally, the express way could not be built over the community. The mosque is considered to be the symbol of the power, which can strongly support the standing of the community as well.

Last but not least, the study of the evolution of architectural style of mosques in Bangkok (1782-2010) is the foundation for extending the body of knowledge of Islamic architecture and Muslim in Bangkok. It is hoped to be beneficial to the studies of religious architecture in Bangkok, in Thailand and in Southeast Asia in the future.

## References

- Adis Raksamani. A Study of Mosque in Bangkok Through From Space and Planning, Bureau of University research project fund. Bangkok: Faculty of Architecture, Kasem Bundit University, 2000.
- Adis Raksamani. "Multicultural Aspects of Mosques in Bangkok" In Amara Prasitharatsint (ed.), Manusya ;Journal of Humanities (special issue No.16) pp.114-134. Bangkok: Chulalongkorn University, 2008.
- Adis Raksamani. The Influence of Islamic Architecture on the mosques in Bangkok (from the period of King Rama V till present) (Online). 2010. Available from: <http://www.sarasatr.info/files/49/s49-18.pdf> (2010, June 24<sup>th</sup>).
- Charun Mahlulem, Kittima Amorntad and Pornpimon Trichottri. Thai and Muslim World: Thai Muslim Case Study. Bangkok: Institute of Asian Studies Chulalongkorn University, 1996
- Charun Mahlulem. West Asia Studies. Bangkok: Institute of Asian Studies Chulalongkorn University, 1998.
- Hattstein Maarkus and Peter Delius. Islam art and Architecture. Cologne: Konemann Verlagsgesellschaft mbH, 2000.
- Julispong Chularatana. Kadi Chaosen Shi'ite Muslim sacred place in Ratthanakosin period. In Warapor Jewchaimongkon (ed.), Journal of Thai Studies, (February- July)pp.142-184. Bangkok: Chulalongkorn University, 2009.
- Julispong Chularatana. "Khaek" in Klong Phap Khon Tang Phasa at Wat Pho: Areflection of Muslim Studies of Early Rattanakosin Era Ekite. In Julispong Chularatana (ed.), Journal of Arts, (January- June) pp.36-111. Bangkok: Chulalongkorn University, 2007.
- Julispong Chularatana. Muslim Communities During the Ayutthaya Period In Pranee Kullavanijaya (ed.), Manusya; Journal of Humanities (Vol.10 No.1 March 2007) pp.89-107. Bangkok: Chulalongkorn University, 2007.



- Julispong Chularatana. The Shi'ite Muslims in Thailand from Ayutthaya Period to the Present In Amara Prasitharatsint (ed.), Manusya; Journal of Humanities (special issue No.16) pp.114-134. Bangkok: Chulalongkorn University, 2008.
- Ira M. Lapidus. A History of Islam Societies. 2<sup>nd</sup> ed, Singapore: Cmbridge University Press, 2002.
- Kannikar Chuthamas Sumali. The Javanese in Bangkok. Bangkok: The Thailand Research Fund, 1998.
- Kusuna Laksamani. 100<sup>th</sup> anniversary of Ratchakarun, Bangkok: Ratchakarun Association, 2007.
- Mayuree Arunphulsup. Design concept of Mosque in Thailand. Master's Thesis, Department of Industrial Education in Architecture, King Mongkut's Institute of Technology Ladkrabang, 2003.
- Michel G. Architecture of the Islamic world. London: Thames and Hudson, 2006.
- Michel Gilquin. The Muslim of Thailand. Chiang mai: Silk worm, 2006.
- National Archives, Archives King Rama V No. ๙.4 ๔./8 documents of ministry of transportation. Subject the Muslim Mosque which was cut by the railway routh to Petchburi with the declaration of mosque building 30<sup>th</sup> April, Rattanakosinsok 119-20<sup>th</sup> January, Rattanakosinsok 126.
- Nengnoi Saksri M.R. Ratthanakosin Architecture Heritage. Bangkok : Bangkok Metropolitan , 1993.
- Nengnoi Saksri M.R. The Architecture of the Tonson mosque In Sorrayut Chunpakdee (ed), The Tonson Mosque Muslim and the Ancestor during the Three Eras, pp167-206. Bangkok: Jiratchakarn Publishing, 2001.
- Oleg Grabar. The Mosque In Hattstein Maarkus and Peter Delius (ed), Islam art and Architecture,pp 44-53. Cologne: Konemann Verlagsgesellschaft mbH, 2000.
- Phattara Khan. The three era historical mausoleum In Sorrayut Chunpakdee (ed), The Tonson Mosque Muslim and the Ancestor during the Three Eras, pp167-206. Bangkok: Jiratchakarn Publishing, 2001.

- Phattara Khan. Three different Eras at the Tonson Mosque. In Julispong Chularatana (ed.), Journal of Arts, (January- June) pp.128-172. Bangkok: Chulalongkorn University, 2007.
- Prapassorn Posrithong. Muslim Traders and the Indian Textile Trade in Thai History. In Julispong Chularatana (ed.), Journal of Arts, (January- June)pp.128-172. Bangkok: Chulalongkorn University, 2007.
- Prayunsak Chalayondhecha. Muslim in Thailand. Bangkok: The Family Tree of Sultan Sulaiman, Islamic Central library Project, 1996.
- Pussadi Tiptas. House in Bangkok: Form and Change in last 200 year( 1782-1982). Bangkok: Chulalongkorn University, 1982.
- Pussadi Tiptas. Siamese Architects: foundation, roles, works and concepts (1923-1994) vol I and II. Bangkok: The Association of Siamese Architects, 1996.
- Renata Holod and Hasan-Uddin Khan. The Contemporary mosque: Architects, Clinets and Designs since the 1950s, Singapore: Rizzoli International Publications, Inc, 1997.
- Samarn Theerewat. Thai-Moslem Settlement in the Bangkok Metropolitan. Master's Thesis, Department of geography, Faculty of Arts, Chulalongkorn University, 1988.
- Sanern Nildej. Ruenkrungpook (เรือนกรุงเทพ). 2<sup>nd</sup> ed. Bangkok: Muaengboran publishing, 2004
- Numan Hajimasae. From "Harammayn to Southeast Asia": Islamization through the Islamic education instisutes in the early C.20, paper of the Islamic world and Muslims in Southeast Asia seminar 28-29 November 2008, Nakornsrihammarat.2008
- Sawvane Jitmoud. Function of Mosque for Muslim Community in Central Thailand. Master's Thesis, Department of Sociology and Anthropology, Faculty of Political Science, Chulalongkorn University, 1984.
- Sawvane Jitmoud. Islamic Culture. 3<sup>st</sup> ed. Bangkok : Sanga Rujiraampor Fund, 1992.
- Sawvane Jitmoud. The Muslim anthropology in Thonburi In Sorrayut Chunpakdee (ed), The Tonson Mosque Muslim and the Ancestor during the Three Eras, pp167-206. Bangkok: Jiratchakarn Publishing, 2001.



- Sawvane Jitmoud. Thai Muslim Antropology. 1<sup>st</sup> ed. Bangkok : Sanga Rujiraampor Fund, 1988.
- Surayuth Chuenpakdee. Thai Muslim of Chams Origin. In Julispong Chularatana (ed.), Journal of Arts, (January- June)pp.36-111. Bangkok: Chulalongkorn University, 2007.
- The Bangkok Noi Mosque, A printed programme of the Bangkok Noi Muslim youth encouraging fair 2010
- The Tonson Mosque. History of the Tonson Mosque, a copy from the book of the Tonson Mosques inaugurated celebration on 25<sup>th</sup> feb,1955 In Sorrayut Chunpakdee (ed), The Tonson Mosque Muslim and the Ancestor during the Three Eras, pp167-206. Bangkok: Jiratchakarn Publishing, 2001.
- Bunnag. History (Online). 2010. Available from: <http://www.bunnag.in.th/history7-home5.html> (2010, June 25<sup>th</sup>).
- Islamic-dictionary. Islamic-dictionary (Online). 2010. Available from: <http://www.islamic-dictionary.com> (2010, August 1<sup>st</sup>).
- Islamicpopulation. General Source World (Online). 2010. Available from: [http://www.islamicpopulation.com/world\\_general.html](http://www.islamicpopulation.com/world_general.html) (2010, June 10<sup>th</sup>).
- Musjidtonson. Art (Online). Available from:  
<http://www.geocities.com/musjidtonson/art05.html> ( 2010, July 31<sup>st</sup> ).
- Quran. Quran (Online). 2010. Available from: <http://quran.com/> (2010, July 19<sup>th</sup>).
- Thaipost. Tabloid/280609. 2010 Available from:  
(<http://www.thaipost.net/tabloid/280609/692> (2010, October 3<sup>rd</sup>).
- Wamy. What is Islam; A holistic version and Portfolio From theory to practice: living the Five Pillars (Online). 2010. Available from: <http://www.wamy.co.uk> (2010, July 17<sup>th</sup>).
- Wikipedia. Iwan (Online). 2010. Available from: <http://en.wikipedia.org/wiki/Iwan> (2010, August 1<sup>st</sup>).

Wikipedia. List of countries by Muslim population (Online). 2010. Available from:  
[http://en.wikipedia.org/wiki/List\\_of\\_countries\\_by\\_Muslim\\_population](http://en.wikipedia.org/wiki/List_of_countries_by_Muslim_population) (2010, June 24<sup>th</sup>).

Wikipedia. West Asia (Online). 2010. Available from:  
[http://en.wikipedia.org/wiki/West\\_Asia](http://en.wikipedia.org/wiki/West_Asia) (2010, June 24<sup>th</sup>).



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



## Biography

**Name** Mr. Ammar Mas-oo-di

**Address** 25/233 m.6 Chaengwattana Rd., Bangtalad Pakkred Nonthaburi 11120

IL181@yahoo.com, ammar.masoodi@gmail.com

### Education Background

- 1992 Secondary school, Suankularb Witthayalai
- 1998 Bachelor of Architecture, Chulalongkorn University
- 2006 Certificate of Indonesian Language, Indonesian Language and Cultural Learning Service (INCULS), Faculty of Cultural Science, Gadjah mada University
- 2008 Certificate of Tourist Guide Number 31, Tourism Authority of Thailand and Chulalongkorn University
- 2009 Certificate of New Entrepreneurs Creation: NEC, Department of Industrial Promotion, Ministry of Industry and Kenan Institute Asia.
- 2009 Certificate of Basic Arabic Language for Tourist Guide, Office of Tourism Development, Ministry of Tourism and Sports and Rangsit University

### Scholarships

- 1998-2002 The IDB Scholarship Programme for Muslim Communities in Non-Member Countries (SPMC), Islamic Development Bank (IDB)
- 2006-2007 Indonesian Language and Cultural Learning Scholarship, the Government of the Republic of Indonesia.
- 2009-2010 Weaving the Mekong into Southeast Asia: WMSEA Fellowship Program, the Rockefeller Foundation.
- 2010 A scholarship for master degree's student, the Muslim Studies Center, Institute of Asian Studies, Chulalongkorn University